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THE CONFERENCE.

THE more favourable prognostications of the results of the Conference which have been entertained during the present week may have some value if they are founded on information as to the real intentions of Russia. Mere rumours, which are really conjectures, as to the progress of the negotiations at Constantinople inspire no reasonable confidence. It is not surprising that Lord SALISBURY should have had numerous interviews with General IGNA-
TIEFF, having indeed undertaken his mission principally for that special purpose; nor can any inference be drawn from the courtesy which of course characterizes the intercourse of two diplomatists of high rank. It is justly remarked that, as long as communications are still exchanged, there can have been no final rupture; but the English Government must have known, when Lord SALISBURY was allowed to proceed to Constantinople, that no unacceptable ultimatum had yet been delivered. The instructions under which the English Plenipotentiaries act have been properly kept secret. It is not known whether the Government considers a Russian occupation of any Turkish province an open question. The ostensible issues which were the main subject of popular declamation, if not of diplomatic discussion, two or three months ago, have for the time receded into the background. There is no professed difference among the Powers as to the kind of security which was to have been provided for the Turkish subjects by the ANDRASSY Note and by many similar documents. The present question is whether Russia is, with the consent of Europe, to take military possession of a considerable part of the Turkish dominions. If the dreams of enthusiasts who believe in the disinterested benevolence of Russia are put aside as not worthy of notice, the anxiety of the EMPEROR and his advisers for an occupation which is professedly to be only temporary requires explanation. It is possible that the Russian Government may deem it necessary to calm domestic excitement by a display of vigour and activity at the expense of the Turks. It may also be foreseen that a right of interference, once acknowledged, might be exercised on future occasions with less resistance than at present. It will be easy at any time to produce or to threaten an insurrection which may render interference as necessary or as plausible as it is now; and the precedent, once established, will apply to any other part of the Turkish dominions as properly as to Bosnia or Bulgaria.

The zealous advocates in England of Russian policy contend, with some show of reason, that nothing is to be apprehended from an occupying force which the Russian Government formally undertakes to withdraw at some period which might be defined in a treaty. It is useless and undignified to refer to the untoward transaction of Khiva; and, if the EMPEROR makes a promise, it must be assumed that he intends to perform it; but the difficulty of concluding any engagement on which reliance can be placed is extreme, because it is impossible to foresee the circumstances which may affect the time or manner of evacuation. Good government will not be established in a day; and the Russian Government will always be in a position to suggest that it is necessary to provide for the permanence as well as for the introduction of indispensable reforms. It is impossible to judge accurately of the tendency of an occupation until the strength of the force which is to be employed has been approximately determined. If the

Conference should entertain the Russian proposals, it will become necessary to inquire into the condition of the Turkish fortresses. A Russian army in Bulgaria and Roumelia might, in the probable event of a rupture, be seriously injured by the Turkish garrisons of Varna, Silistria, and Rustchuk. An occupation which should involve the disarmament of the fortresses would be scarcely distinguishable from a conquest, except in the means with which it would have been achieved. The project of Russian occupation would be still more formidable than at present if Austria had not the means, in case of need, of enforcing the performance of the Emperor ALEXANDER'S promises. The question remains whether the occupation is a serious and substantive proposal or merely a preliminary of war. There is another doubtful element in the negotiations besides the secret purpose of Russia. The Turkish Ministers openly announce their determination to reject any scheme of occupation, even if an immediate declaration of war is the alternative of concession. It is not necessary to assume that their conduct will correspond with their declarations, if the European Governments can agree on any scheme and propose it with the weight of their combined authority. The Porte may yield at the last moment; but, on the other hand, it may possibly prefer a rupture. It is understood that Turkey is better prepared for war than at any former time, and, although the ultimate success of Russia could scarcely be doubtful, the result of the first campaign might be less certain.

The armistice is still officially limited to the original term of six weeks which will expire on the 2nd of January; but it cannot be supposed that Turkey will desire to prosecute a barren struggle in Servia. If before the end of the truce the negotiations are broken off, the commencement of war on a large scale will be determined with regard to the time of year and to the military positions of the belligerents. Servia will contribute little more than a possible field of battle, and the Turks will probably leave Montenegro to itself, while they are engaged in a more serious struggle. Little or nothing has been heard for many months of the insurgents in Bosnia and Herzegovina, who probably at the beginning of the war resumed their natural character as Montenegrins or Servians. It has also not been clearly explained whether the Russian project of occupation extends to the provinces in which the whole disturbance began. Probably neither Russia nor any other Power would object to the occupation of Bosnia by Austrian troops; but it would seem that the Austrian Government adheres to its policy of abstention. There might be danger in a virtual recognition of the right of Russia to occupy other provinces, and the Austrian Government is not inspired either by a desire of territorial aggrandizement or by a benevolent enthusiasm for the improvement of Turkish administration. It is true that the stupid barbarities which have in some places been perpetrated on the Christian population cause embarrassment as well as irritation to Austrian statesmen; but jealousy of Russian designs is a more constant and pressing reason for solicitude and vigilance.

The formal announcement that Parliament will meet at the usual time is a complete, though superfluous, contradiction of the idle rumour that the Government had determined on war. Before the opening of the Session the result of the negotiations at Constantinople will be known; and the issues which will present themselves for debate may perhaps not be exactly the same which have been

raised during the tedious controversy of the autumn. Notwithstanding the efforts of Mr. GLADSTONE and of two or three of his former colleagues, the great bulk of the Liberal party, including some of its leaders, has wisely reserved to itself the opportunity of forming a deliberate judgment both on the policy of the Government and on the temper of the nation. If there appears to be a chance of a political victory, it would be too much to expect that the Opposition should have the self-denial to relinquish the opportunity of returning to power; but the ranks of the majority are still unbroken; and on the Eastern question their numbers would be reinforced by some independent members of the Opposition. Mr. FAWCETT will find a difficulty in giving effect to his temperate and patriotic project of refusing supplies for the public service. If, as is probable, the Government is still supported by the House of Commons, a factious demonstration would do little service to the insignificant party by which it might be supported. On the other hand, the defection of any considerable number of adherents would force the Government to resign or dissolve. If Mr. FAWCETT and Mr. GLADSTONE could compel the Government to resort to the experiment of a general election, it is not impossible that they might at the present moment succeed in reversing the majority of 1874. But the Ministers, as long as they have the control of affairs, are not likely to give facilities for an experiment from which they have nothing to gain. By the end of the Session, either the crisis will have passed over, or the agitators will have identified themselves even more thoroughly than at present with the policy and interests of Russia. If the English nation is really anxious for a Russian conquest of Turkey, it is useless to oppose an unaccountable caprice. The ballot has rendered all electoral calculations uncertain. For the present the multitude perhaps inclines to Mr. GLADSTONE's impetuous vagaries. Unless Lord BEACONSFIELD commits some fresh act of imprudence, a reaction cannot long be delayed. When there is no conflict of interests among classes, the judgment of the majority of intelligent and educated persons approximately indicates the opinions which will after an interval become popular.

SIR STAFFORD NORTHCOTE AT BARNSTAPLE.

SIR STAFFORD NORTHCOTE was entertained on Wednesday at Barnstaple by a large body of his constituents who wished to congratulate him and each other on his appointment as leader of the House of Commons. In reply he expressed his devotion to Lord BEACONSFIELD, his sense of the difficulties he will have to encounter, and his general views on the Eastern question. A more unobjectionable speech could not have been made; and although in quiet times it might be more entertaining to the House if its leader were more brilliant than Sir STAFFORD NORTHCOTE is likely to be, yet it is especially desirable just now to have a leader of the House whose speeches are unobjectionable. If we look back on the last few months, it is easy to see that the difficulties which the Ministry has created for itself have been almost entirely due to what it has said, and scarcely at all due to what it has done. Judging after the event, it may be possible to fix on a blunder here and there, but the main lines of its policy have been sensible and straightforward. That there was little to object to in what it did would have been generally acknowledged had it not been that its chief spokesman has talked in a very different way from that in which Sir STAFFORD NORTHCOTE talked at Barnstaple. He may pay all the tribute to Lord BEACONSFIELD which friendship, admiration, and a prudent wish to disclaim any notion of equality may suggest. But it is impossible to doubt that Sir STAFFORD NORTHCOTE would never have made light of the first accounts of the atrocities; that he would not have sneered at the reports of newspaper Correspondents; that he would not have made the astounding assertion that to write about the Bulgarian atrocities in an exaggerated way was worse than to commit them; and that he would not have laid himself open to the imputation of threatening war while he concealed the assurances of pacific intentions given him by his supposed enemy. Partly from a confidence in his popularity, partly from his love of epigram, and an habitual, though good-natured, contempt for mankind, Lord BEACONSFIELD has got into the way of saying things simply because it strikes him as something odd and audacious to say them. The world, which has been amused

with his manner, has treated it with increasing indulgence. It was thought to show an ignorance of life to pay too critical an attention to his sallies. Lately his utterances have been inconvenient and have done his colleagues harm, as the subject-matter to which they referred was of more than usual seriousness, and stirred the passions of those who do not live in the atmosphere of Parliamentary display. That Sir STAFFORD NORTHCOTE should now lead the Commons, and that Lord SALISBURY should be sent to Constantinople, has been felt to be a relief to the nation and a piece of good fortune to the Conservatives, not only because they are each competent to their task, but because it is assumed that they can be trusted to do their business in a cautious, sensible, and conciliatory way.

But if we put aside the language of Lord BEACONSFIELD, and omit to dwell on an occasional blunder such as few men do not commit in the course of long, difficult, and complicated affairs, the policy of the Ministry, as stated by Sir STAFFORD NORTHCOTE, is a policy in harmony with the interests, the duties, and, we think it may be added, the real wishes of the country. It is perfectly easy to believe that the Cabinet is united in the adoption of this policy. Even the language of Lord BEACONSFIELD, apart from its perverse imprudence, is not inconsistent with it. And we may go further, and say that there is no reason to believe that the moderate leaders of the Opposition have really any other policy. Lord HARTINGTON, if in office, might have said exactly what Sir STAFFORD NORTHCOTE has said, and it would have seemed to come quite naturally from him. What has been the past history and what is the present phase of this policy? At the outset the Ministry, finding that there was an arrangement binding all Europe, and agreed on by all Europe in the interest of peace, declared that such an arrangement ought not to be lightly set aside. Events occurred which convinced all the Great Powers, England included, that an important part of this arrangement must be revised. It was necessary to depart from the strict principle of non-interference in the domestic affairs of Turkey. The Ministry announced that there must be a reform in the government of the disaffected provinces, and Lord DEERBY, alone among the Ministers of Europe, addressed to the Porte a despatch on the atrocities which was as vigorous a specimen of interference in the internal affairs of Turkey as the warmest enemy of Turkey could desire. Since then it has become necessary to determine the general character of the reforms to be insisted on. The details are of course left to the Conference to settle; but Sir STAFFORD NORTHCOTE has taken care that there should be no mistake as to the general views of the Ministry on the subject. He proclaims that, Turkey having failed in its engagements, further precautions and further guarantees must be found to make Turkey do what is right, and that no peace can be solid unless it rests upon solid arrangements made for the good government of the provinces. But, in trying to attain its end, the Ministry has one special object which is very dear to it. It wants to avoid war. It wishes neither England to go to war nor any one else. It realizes how enormous are the calamities of war. It does not enjoy the prospect of Slavs and Turks cutting each other's throats on the highest religious principles. It knows how terrible would be the desolation which war on a large scale would spread over the unhappy provinces to benefit which is the only assignable object of the present negotiations. Opponents urge that the solid guarantees of which Sir STAFFORD NORTHCOTE speaks cannot be had without war. The Ministry replies that it does not think so, and that it will do its very utmost, with considerable hopes of success, to get the guarantees and to avoid war. It is in the highest degree creditable to the Government that it makes the preservation of peace one of its very first objects. That solid arrangements for the good government of the provinces might be made without war is indisputable; but this desirable end cannot be attained unless some one works very hard to bring it about. That the Cabinet will be found to have taken the best possible means to bring it about cannot be asserted or denied until the history of the Conference is made known; but the object which it sets before itself is an object of which it reasonably asks the country to approve.

Sir STAFFORD NORTHCOTE some few weeks ago said that the mass of the people in this country know nothing of foreign politics. This was one of those things which, although indisputably true, would perhaps have been better left unsaid. It is not always wise to tell a plain woman,

who thinks herself pretty, that she is decidedly bad-looking. But, if it is true that the mass of English people know nothing about foreign politics, it is also true that a part of the people can, if they choose, learn gradually something about a question of foreign politics to which they direct their attention. Mr. HOLMS, in speaking at a dinner of the Hackney Liberal Club held on the same night when Sir STAFFORD NORTHCOTE was speaking at Barnstaple, said that ordinary people are now capable of judging of such a matter as the Eastern question, because they have the penny papers to help them. The discussion of the Eastern question has been going on for four months at least, and any one who has condescended to be patient and impartial, and who, not confining himself to any one party organ, has read all that has been written in the penny press on the subject, must have learnt a good deal that he did not know before. But, if he used his time to any purpose, he would certainly find that the more he knew the more he wanted to know. The Eastern question is so wide, so intricate, and so confusing; it carries us to peoples and countries so novel and remote; it involves such a series of puzzles, and opens issues so vast, that all that can be said is that every day there is something fresh to be learnt about it. Only those who are conscious how difficult a subject it is can have any opinion on it which is worth a moment's consideration. Nothing can be more foolish than to declare in a grand round way that the European provinces of Turkey ought to be made happy, and then to think all difficulties are at an end. It would be just as sensible to vote that a proposition in Euclid should be solved, and then to consider that it was solved. Mr. BARKLEY, who has been for years among the Bulgarians, and knows them and their rulers with the intimate acquaintance of constant personal intercourse, has written a letter in which he explains how he thinks good government can be secured for the provinces of Turkey without war; but he states that he has only come to this conclusion after much hesitation, and with considerable distrust of his own judgment. If the world of English critics would but tell the truth, it would acknowledge that a short time ago it knew nothing of the Bulgarians, and now knows very little. All this ought to be taken into account when the Ministry is judged. It, too, had to learn its lesson, and it proceeded cautiously, and perhaps slowly, while learning it. For the mere purposes of party discussion it may be convenient for the Opposition, when Parliament meets, to assume that everything was known six months previously which will be known then. It will not be difficult to attack the Ministry if this is done. But it is only in a Parliamentary sense that this can be said to be fair. Such blunders as the Ministry can be shown to have committed, even after all allowance has been made for its difficulties, ought to be candidly pointed out. This belongs to our way of managing things, and it is by this process that each party in turn sharpens the wits of its opponents. But before blunders are attributed to the Ministry, allowances, and great allowances, ought to be made for the difficulties with which it had to contend, arising out of the very nature of the question in the discussion and determination of which it was engaged.

THE NEW FRENCH MINISTRY.

ALL'S well that ends well. Probably the French Left will think themselves entitled to a larger measure of congratulation than this for their success in making M. JULES SIMON Prime Minister in place of M. DUFAURE. But in matters of this moment the risk run must always be set against the success achieved. The Left have certainly obtained a Prime Minister whose Republicanism is very much more decided than M. DUFAURE'S. It is supposed that this new Minister would not have taken office had he not obtained distinct assurances from Marshal MACMAHON that he would not oppose those changes in the administrative staff which M. DUFAURE either could not or would not extract from him. The Left have had the satisfaction of hearing the PRIME MINISTER declare from the tribune that he is profoundly Republican; that his Cabinet is, and means to remain, a Parliamentary Cabinet; that it desires the maintenance and the definitive establishment of the Republican Constitution; that it intends to take care that in every grade of the official hierarchy the functionaries, by their conduct and their language, shall set an example of respect for the Government whose agents they are. No one can deny that it is a great gain to the majority in the Chamber of Deputies to have a Minister using language of this kind.

It marks a distinct advance in the direction of constitutional government, because for the first time it presents the Cabinet as deriving all its impulses from the Parliamentary majority.

It is from no desire to underestimate this advantage that we say that, great as it undoubtedly is, the conduct of the Left cannot be altogether judged by results. The fault of their late action is that it was essentially speculative, in a transaction in which the possible gain and the possible loss were not at all evenly balanced. Supposing that the Left had abstained from defeating M. DUFAURE, what would have happened? The interests of the Republic would not have been assailed by the Cabinet. The utmost that can be alleged against M. DUFAURE is that he looked after them in a cautious and old-fashioned way. M. JULES SIMON may drive the Cabinet faster along the road, but it will be the same road as that on which it would have travelled under M. DUFAURE. But, supposing that the Left had failed; supposing that, instead of M. JULES SIMON, M. DE FOURTOU had been named Prime Minister, and all France had now been getting ready for a general election, what would have happened then? What dangers might not have accrued to the Republic from the spectacle of a Government divided against itself, with the Executive and one branch of the Legislature appealing to the country against the other branch of the Legislature, and the administration once more entrusted at a critical moment to the enemies of Republican institutions? Would not that non-political majority which is nowhere more powerful than in France have felt their dawning faith in the Republic, as a power thoroughly able to cope with revolution and disorder in every shape, rudely shaken? Would they not have been disposed once more to listen to those who tell them that the Republic can never give them permanent political security, and that, though it may be politic and necessary to put up with it for the present, it can never be anything better than a stopgap? It needs a very enthusiastic belief in the Republicanism of the French peasantry to feel certain that they would have come well out of this ordeal. A young Constitution can be exposed to no more serious trial than to see the organs which must work harmoniously, if they are to work usefully, waging open war against one another. Yet this is what must have happened under a DE FOURTOU Ministry. A Chamber of Deputies not yet a year old would have been held up to France as hopelessly at issue with Marshal MACMAHON and the Senate; while the respect entertained for Marshal MACMAHON, and the sense of security inspired by his presence at the head of affairs, would have been appealed to as motives for distrusting a Chamber which could make these sentiments of no account in comparison with the gratification of its own ambitious designs. This is what France has escaped, but escaped only very narrowly; and, in judging the conduct of the Left, first in precipitating and next in prolonging the late Ministerial crisis, it is impossible not to remember that the loss which would have followed upon their defeat would have been out of all proportion to any gain which can follow upon their victory.

Further than this, we are not quite convinced that it is yet time to say that all has ended well. When the new Cabinet is said to be more decidedly Republican than its predecessor, it means that M. JULES SIMON is a more decided Republican than M. DUFAURE. No doubt this is a very important change in the composition of the Cabinet. The influence of the Prime Minister is necessarily very great. He has much more than a casting vote in the deliberations of his colleagues. On the other hand, the Cabinet is no more a homogeneous Cabinet than it was before. Indeed, so far as M. JULES SIMON and M. MARTEL are more decided Republicans than M. DUFAURE and M. DE MARCÈRE, it is less homogeneous than it was before. What is to prevent dissensions from growing up in a Ministry composed of elements so naturally discordant as M. JULES SIMON and General BERTHAUT, or as the Duke DECAZES and M. MARTEL? M. DUFAURE'S fall was perhaps precipitated by the dissensions between M. DE MARCÈRE and the less Republican members of the Cabinet; and though M. JULES SIMON is a man of much wider experience and of more proved powers of conciliation than the late MINISTER OF THE INTERIOR, it is impossible to say beforehand whether even these gifts will be adequate to the demands that may be made on them. When M. JULES SIMON declared in the Tribune that the Cabinet is, and means to be, a Parliamentary Cabinet, he necessarily overlooked the circumstances under which it has

become so. A Parliamentary Cabinet in the full sense of the term is a Cabinet in which all the members are taken from and represent the views of the Parliamentary majority. It is only by straining language to the very utmost that this can be said of General BERTHAUT. His dismissal from the Ministry was demanded by the Left with all the force that they could bring to bear on the MARSHAL, and it was only when they found that to insist on his retirement would be to see a Ministry of the Right once more in power that they consented to tolerate his presence in the new Cabinet. There is some danger lest, in the excitement of their recent victory, the Left should be tempted to forget the terms on which it was purchased. General BERTHAUT will not have changed because he sits at the same council-table with M. JULES SIMON; and if he remains what he was when M. DUFAURE was in office, it may not be long before he again gives offence to the Left. They may, of course, be too wise to take offence, too anxious to keep the present Cabinet in power, to do anything that can by possibility endanger its existence. But this is not the temper which the majority of the Chamber of Deputies has been accustomed to show towards Ministers; and, though it may be conceded that the motives to prudence and self-control which will now operate upon them will be stronger than those which have operated upon them hitherto, it is too soon to say that they will be strong enough to answer the end.

There is something suspicious in the statement made by the Paris Correspondent of the *Times* that the Duke of BROGLIE advised Marshal MACMAHON to choose M. JULES SIMON rather than M. DE FOURTOU. The DUKE is certainly not a friend of the new PRIME MINISTER, nor is he likely to think that his accession to power will be of any benefit to France. M. JULES SIMON was the most trusted of M. THIERS's Ministers, and also the one upon whom the Right, then led by the Duke of BROGLIE, made the most persistent attack. To place M. JULES SIMON in office is to acknowledge that all that has happened in France since the 24th of May, 1873, has gone for nothing, and that the Government is again to be carried on in the same fashion as that in which it would have been carried on if M. THIERS had never been superseded by Marshal MACMAHON. It is difficult to believe that the Duke of BROGLIE, with all this in his recollection, advised the MARSHAL to make M. JULES SIMON Minister from any genuine faith in the merits or the permanence of the order of things he is likely to establish. It seems more probable that the DUKE is of opinion that there must be more storms before the sky can clear, and that he calculated that these storms would be likely to arise if M. JULES SIMON were made Prime Minister. The Duke of BROGLIE has not distinguished himself as a political prophet, and he may be wrong in this forecast, supposing him really to have formed it. Still France is now for the first time to be governed by a Republican whose convictions have been the growth of years, and who was actually a member of that most hated of Republican Administrations, the Government of National Defence. This is a more direct challenge to the Imperialist and Monarchical sections of the nation than has yet been given, and it is given by a majority which has not shown any special sense of prudence or moderation. These are not circumstances that suggest entire confidence in the political future.

THE ST. JAMES'S HALL AGITATORS.

THE so-called Conference at St. James's Hall has resolved itself into a permanent Committee which is to supervise or control the conduct of the Government in relation to the East; and in the first instance to criticize the instructions under which the English Plenipotentiary at the Conference is bound to act. Canon LIDDON indeed, in a late speech at Sion House, expressed a hope that Lord SALISBURY would be guided, not by Lord DERBY's official communications, but by a speech which Lord DERBY delivered several years ago at Lynn. Earnest and zealous politicians ought to hesitate, even for rhetorical purposes, to recommend gross violations of the plainest rules of duty. Canon LIDDON cannot seriously think that it is compatible with Lord SALISBURY's duty or honour to betray for any object the confidence reposed in him by his colleagues, or to disregard the instructions of the SECRETARY OF STATE. In the exercise of whatever discretion may have been allowed him, Lord SALISBURY will probably not consult Lord DERBY's speeches, old or new, but follow his

own judgment of what is right and expedient. A confusion of political ethics is one of many pernicious results of the late agitation; and the evil will probably be aggravated by the institution of a Club exclusively devoted to the purpose of meddling with national affairs. Leagues and Committees of Conferences are among the most mischievous kinds of organization; but fortunately they almost always provoke after a time popular resentment and disgust. The Rump of the Corn Law League which was used for electioneering purposes by Mr. COBDEN and his followers converted the constituencies of Lancashire to the Conservative opinions which they have now held for a quarter of a century. The St. James's Hall Club is less powerful than the Corn Law League, and it will probably soon fall to pieces; but in the meantime it may do much harm by thwarting the efforts of English diplomacy, and by encouraging on all possible occasions the aggressive policy of Russia.

Some of the most respectable members of the Conference, such as the Duke of WESTMINSTER and Lord SHAFTESBURY, professed, with personal sincerity, a desire to abstain from hostile action against the Government; but all the other speakers, including Mr. GLADSTONE, devoted their principal efforts either to vituperation of Lord BEACONSFIELD or to eulogy of Russia. Mr. FAWCETT may boast of pre-eminence among many violent declaimers, not because he pledged himself never to forgive the Minister, but on account of his demand that the House of Commons should stop the supplies until popular opinion on the Eastern question is tested by the only practicable form of plebiscite, in the form of a general election. An appeal from the Government, not to Parliament, but to the people, is a remarkable exhibition of factious extravagance. Legislation under the pressure of Clubs is bad enough; but Clubs which affect to usurp the management of foreign affairs are, if they exercise any influence, still more anomalous and objectionable. A Committee or League is pledged beforehand to one set of opinions; and its influence is exclusively exerted in one direction. Responsible statesmen must take into account circumstances which vary from day to day; and in negotiation they have generally to practise reserve, which is incompatible with the character of a Club. Some of the reasons which determined the judgment of the speakers at St. James's Hall are, indeed, wholly independent of political occurrences or opportunities. The Reverend Mr. DENTON propounded the doctrine, which was somewhat less crudely affirmed by other partisans, that there is something in Islam which prevents Mahometans from properly governing themselves or others. It seems, therefore, to be a permanent and universal duty to exclude the unfortunate infidel, not only from power, but from the enjoyment of any kind of freedom. The object cannot be more certainly attained than by placing the Turks under the administration of Russia, though the Imperial Government will probably fail in its attempts to apply to Mussulmans the process of compulsory conversion which has turned entire Roman Catholic communities into Orthodox churchmen of the Eastern communion.

Mr. GLADSTONE's speech was, like his speeches in general, eloquent; nor could any occasion be more favourable to the display of his oratorical powers. Religious zeal, singleness of political purpose, and party and personal antipathy, all provide suitable motives and materials for copious and powerful declamation. Three months ago the Bulgarian atrocities furnished Mr. GLADSTONE with a congenial topic; but at that time he only insisted that the English Government should use its influence to obtain redress and protection to the Christians; and, with full knowledge of all the negotiations which had then taken place, he still professed to place confidence in Lord DERBY. The hostility which was at that time ostensibly directed against the PRIME MINISTER alone has since found nutriment in the policy for which the Cabinet is responsible. Mr. GLADSTONE now urges the intervention, not of England, but of Russia; and he has done his utmost to cripple any efforts which may be made at Constantinople to avert a dangerous and unwelcome measure. It is not known whether Mr. GLADSTONE agrees with Mr. BRIGHT that the possession of Constantinople by Russia would not be injurious or formidable to England. For the present he recommends absolute reliance on the promise of the Emperor of RUSSIA to withdraw his army as soon as the object, whatever it may be, of the occupation is accomplished. It is uncertain whether the Government will be compelled by the attitude of Powers which are still more

nearly interested in the question to acquiesce in the demands of Russia. In the meantime it is quite unnecessary to assist with professions of sympathy a Power which backs its diplomatic arguments with the concentration of a quarter of a million of men. It is incredible that Mr. GLADSTONE should have persuaded himself that the Ministers or their supporters incline to a war for the purpose of maintaining the supremacy of the Turks over the Christian population. It is true that Lord BEACONSFIELD has on more than one occasion used indiscreet language; but in all the diplomatic correspondence which has hitherto been published Lord DERBY has, wisely or unwisely, made it his principal object to prevent a disturbance of European peace. Probably the only difference between the two Ministers who are chiefly responsible for foreign negotiations is that Lord BEACONSFIELD relied more confidently than his colleague on the fears or the prudence of Russia. Both rightly remembered the paramount duty of keeping the peace, which Mr. GLADSTONE postpones to other considerations.

If speakers at public meetings were disposed to reflect calmly on the most recent history, Mr. GLADSTONE and the majority of his adherents would perhaps have found with surprise how far they had themselves travelled since the beginning of the disturbances in Turkey. Other sections of the members of the Conference have been undoubtedly consistent. Some of them are at any time ready to fight for Eastern Christians against Mahometans, and others add to their crusading fervour ethnological preferences for one of the contending races; but Mr. GLADSTONE, with all his ecclesiastical predilections, is primarily a politician; and during several years he was, more than any other man, responsible for the foreign policy of England. It is highly improbable that during his long tenure of office he should even prospectively have entertained his present tolerance of Russian intervention; and, even if he may have secretly cherished aspirations opposed to the almost unanimous conviction of his countrymen, he concurred only four years ago in the renewal of that part of the Treaty of Paris which is now, with his sanction, about to be torn into shreds. Mr. GLADSTONE now argues that the Treaty of Paris is no longer binding, because the Porte has not performed the promises which were a part of the consideration for the admission of Turkey into the political society of Europe; but, on his own showing, the Turkish breach of treaty had been continuously perpetrated for fifteen years when Mr. GLADSTONE and his colleagues induced Russia to re-enact the stipulations in question in 1871. If, a year or six months ago, it had been suggested that a Russian army should be voluntarily admitted by England into the heart of Turkey, the proposal would have been scouted as intolerable by every party in England; yet, if occupation is indispensable now, it was not less necessary then. From the first Mr. GLADSTONE sneered at the ungenerous suspicion which attributed ambitious designs to Russia. If Lord BEACONSFIELD had hinted at the danger of a possible occupation of Roumelia by a Russian army, Mr. GLADSTONE would have ridiculed a suggestion redolent, as he would have held, of Russophobia. The censors of the Government are not entitled to blame it for a gyration of policy, because it is far less rapid than their own. It is much to the credit of the Liberal party that few of its principal members have joined a Club from which it might hope perhaps to derive advantage. If the real Conference at Constantinople should unexpectedly arrive at satisfactory decisions, the self-named Conference at St. James's Hall will claim the credit of a pacific solution which it may perhaps only have failed to impede.

THE FRENCH BUDGET.

M. LÉON SAY has presented to the Chamber the Budget of 1877, and in doing so has made a very complete and interesting statement as to the general position of French finance. He strove to impress on his hearers that the situation was one which need not indeed create alarm, but which necessarily inspires much anxiety, suggests very great caution, and shows the need of unwearied prudence and self-restraint. In some ways a French Minister of Finance has much on which to congratulate himself. The country found with astonishing ease the money required to meet the expenses and consequences of a disastrous war. It has borne without

any apparent overstraining of its powers a heavy burden of new taxation. It has been thriving and free from difficulties while other nations have been going through a severe crisis. For the present year it has a surplus of receipts over expenses amounting to nearly two millions sterling. Great as is the sum raised by taxation, approaching as it does 110 millions sterling, it does not appear to be disproportionate to the growing resources of the country. M. LÉON SAY wished, if possible, to satisfy himself of this; and he thought that he might find what he wanted if he took as a guide the sums paid in different years on duties on successions. The duties, being *ad valorem*, showed what was the amount on which those duties were paid; and M. SAY's idea was to compare the total amount of the property passing by succession in any year with the taxation of that year. There was some connexion between the two sets of figures. To take the succession duties as a guide to the resources out of which taxation was paid was to take a somewhat arbitrary and possibly fallacious standard. But, as a general proposition, it may be safely stated that the richer a nation is, the more property will naturally pass by succession in any year; and M. SAY was charmed to find that the key which he had invented for determining the relative amounts of national taxation and national wealth, worked with a mathematical nicety quite delightful to a statistician. He discovered that in 1840, which he took as the first year of comparison, the national revenue was 64 per cent. of the sums passing by succession. He next tried 1860, and found that the result was almost exactly the same. The proportion had only varied by one per cent., and was 63. Lastly, he tried 1871, the first year of the new dispensation of vastly increased taxation under which the French are now living. The result was certainly curious; for once again the proportion was scarcely varied. The produce of taxation was this time 66 per cent. of the value of successions. It was very good of the figures to come out in this satisfactory way; but it is obvious that, if M. SAY had but taken 1870 instead of 1871, the proportion would have been disturbed. The produce of taxation had risen in 1871 from 69 to 100 millions, because the Assembly had imposed a vast amount of new taxes; and yet the national wealth had grown so greatly in eleven years that the proportion of taxes to wealth had hardly at all increased. It is evident, therefore, that in the year before the new taxation was imposed the proportion of taxation to wealth must have been much smaller than 66 per cent. To trace curious coincidences is a permissible diversion for a Minister who has to spend his life in a very dry style of work; but it does not teach very much, or do much to reassure the desponding critics of a financial statement. If France were really paying in the shape of taxes more than it could pay without sapping the sources of industry, the fact would reveal itself in a thousand small ways of which the whole Chamber would be conscious; and that there are no serious complaints, and that the people admit themselves to be doing fairly well, may be taken as showing, better than any statistics can do, that France, heavily taxed as it is, does not bear a heavier burden than it can carry.

Having cheered his hearers by his preliminary observations, M. SAY proceeded to show the gloomy side of his picture, and to warn the Chamber not to make itself too comfortable. The revenue of 1876 has shown a considerable increase of the actual over the anticipated receipts, but not at all a large increase of the total receipts over those of the previous year. In fact, the increase has only been one-and-a-half per cent., whereas the normal increase would be from three to four per cent. That is, the progressive yield of taxes has only been half what it ought to have been. This M. SAY attributes to the effects of the crisis which nations dealing with France have been passing through. But this is only a trifling matter as compared with the increasing calls which taxation will have to meet. The Budget of 1876 has, M. SAY says, been easy work. The Budget of 1877 will be very difficult work; for he and the Commissioners have been turning and twisting every figure, and all they can do is to show a Budget exactly balanced. A Budget without a prospective surplus is a bad Budget, and is in itself a cause of just anxiety. But as to the Budget of 1878 M. SAY owns that he is at present fairly puzzled, and cannot as yet see his way to making the revenue equal the expenditure. French finance is obliged to be terribly prospective. M. SAY is forced to take the new Budget as in reality part of a series of financial operations which

will extend to 1889. After the war the State started with a debt of sixty millions sterling to the Bank. Of this it has now paid off forty millions; but at the same time it has incurred a floating debt of nine millions, and it has been obliged to forestall for many purposes the future revenue of the country. It has had to provide for losses in the war forty millions, mostly in the shape of annuities to the sufferers, and another nine millions which practically comes under the same head. It has borrowed in order to develop canals, harbours, railways, and works in Algeria; and, above all, it has engaged itself to spend sixteen millions on the reconstruction of the army, in addition to forty millions which it got out of sums provided by public loans. To meet all these very heavy demands Treasury bills have been issued, and these will be met in this way. The State is now paying six millions a year to the Bank in addition to such further sums as it has been able to provide out of current revenue. In three or four years the Bank will be paid off, and then the six millions will be used to pay off the Treasury bills. It is only in 1889 that M. SAY expects all these temporary engagements of the State to be redeemed. And when he looks forward and thinks how French finance is to go on for a painful period of twelve years, he is much disturbed by noticing a disagreeable habit into which the Chamber has got, and which is peculiarly calculated to upset his estimates. The Chamber turns a deaf ear to proposals for immediate outlay, but it listens very kindly to suggestions which involve scarcely any present outlay and merely lay an increasing charge on the future. It insisted, for example, that the retiring pensions of teachers should be augmented. This was no doubt in itself a very proper thing to do, and the Chamber was attracted to it by the thought that in the first year the State would have to pay scarcely anything more than it had done before. But a financier who has to look forward to 1889 has to consider, not only the amount of present outlay, but the amount which will have to be expended some years hence, when many teachers will have gradually retired. The moral of M. SAY's speech was that France cannot afford any increase of expense that will tell seriously at any time within the next twelve years.

Taxation in France cannot be increased, and all that can be hoped is that in better years than 1876 the progressive yield of existing taxes may be greater. Neither can taxation be reduced; for, even as things are, M. SAY hardly knows how, if he is Finance Minister then, he is to pay his way in 1878. Can, then, the existing taxes be better adjusted? M. SAY implores the Chamber not to meddle much in this direction. He knows that there are many obvious defects in the present system. The duties on liquors are too high; the sugar duties are so levied as to inflict unnecessary injury on the consumer. A ridiculous bargain has been made with a Company to make all the matches wanted by the whole of France, and the Company does not provide France with matches, but with little useless sticks, and yet it declares itself to be losing so much money that it is always in default in its payment to the State. But, whatever may be the faults of the existing taxes, they have one enormous merit. The people are accustomed to them. The interests affected have accepted their burden. Whatever jealousies and complaints these taxes may have excited when they were first imposed have died away. If any change were proposed, a new crop of jealousies and complaints would spring up. The Minister of Finance would be harassed by deputations, on the nuisance of which M. SAY spoke with acute feeling, and the Chamber itself would become unpopular. Nor is any relief to be found in dealing with the funds. The fundholders in France are very numerous, and constitute a powerful and sensitive body. M. SAY is not prepared to offend them. He will not do anything to disappoint their reasonable expectations. He will not hear of a conversion of the Four per Cent. debt into a debt with a lower rate of interest until he is sure that the holders of the new debt would not lose anything of their principal by the conversion. He is not ready to face the indignation of fundholders who might find that their stock was as much below par as it is now above it. In the same spirit he altogether discards M. GAMBETTA's proposal to tax the rentes. The rentes have never been taxed. They have been created on the understanding that they are not to be taxed; and to tax them would be to rob those who subscribed their money in the expectation that the sum payable to them would be paid

clear of all deductions. But M. SAY is not willing to stand completely aside, and to let things go on precisely as they are now. He has a surplus this year, and he thinks that this surplus may be properly applied in effecting some reform by which a sum paid once for all will afford a stimulus to the industry of the country. To promote this industry is, he says, the single object which he and the Chamber ought to keep in view. France cannot spend less, and living will remain dear. But France may get more to spend, and this is only to be obtained by a development of French trade with foreign countries. Any steps that may be taken in this direction must be taken very cautiously and slowly; but whatever steps are taken must be in the direction of Free-trade. M. SAY boldly proclaims that a gradual but complete emancipation from Protection opens the only possible road to increased prosperity. He is altogether opposed to premiums on exportation. He declines to acknowledge that France does at present give any such premiums; but, if there are any, he will set himself to abolish them. The German Parliament has this week, under the guidance of Prince BISMARCK, declined to postpone the date of the abolition of duties on iron beyond the 1st of next January; but it has reserved the general right to impose duties as against countries giving premiums on exportation, and Prince BISMARCK specially mentioned France as one of these countries. M. SAY meets this by saying that, if there are any such premiums given by France, he will abolish them at the earliest possible moment. He has committed himself and his country to a policy to which the granting of such premiums is decidedly opposed, and it is satisfactory to observe that his declarations on this head, and his strong assertions that France must get rid of Protection to become rich, met with the warmest approval of the Chamber.

AMERICA.

IF the Presidential election should ultimately be determined on minutely technical grounds, the Americans will have furnished one more illustration of their fidelity to the character and traditions of Englishmen. It is in the highest degree desirable to decide political issues on grounds or on pretexts which have not the inconvenience of establishing precedents that may afterwards prove embarrassing. It is true that apparent quibbles sometimes really express principles; but it is better, if possible, to evade the assertion of propositions too wide for the immediate occasion. It is possible that by this time the dispute may have already assumed a different form; but a few days ago the Democrats were not unnaturally exulting over an unexpected check which had been offered to the Republicans. The votes of Louisiana, of Florida, and of South Carolina were supposed to be tainted with fraud; but, as the Republican Returning Boards had secured the votes of all three States for Mr. HAYES, the managers of the party at Washington boldly declared that the function of the President of the Senate in counting the votes was entirely ministerial. The Constitution, it was argued, had conferred on the several States absolute control over the nomination of Presidential electors; and it would be mere usurpation on the part of any Federal authority to inquire into the validity of a return which appeared to be duly certified. The Democratic leaders were accordingly compelled to rely on the merits of the case, and to insist that a presumption of fraud necessarily justified an inquiry into the validity of the return. While the controversy was raging, the Democrats discovered to their great delight that the Governor of OREGON, who belongs to their party, had refused his certificate to one of the Republican electors on the ground of his acknowledged disqualification as holding a Federal office. The GOVERNOR had then substituted a Democratic candidate who had been next on the poll, while the majority of the Republican electors, themselves holding certificates, had associated to themselves a member of their own party. It was extremely doubtful whether the conduct of the GOVERNOR had been legal; but the Democratic Senators and Representatives turned the tables on their adversaries by professing utter inability to exercise any supervision over the manner in which the proper State officer had exercised his discretion. If the returns for the three disputed Southern States were exempt from scrutiny and control, it seemed to follow that the Presidential electors from Oregon could only be known by their certificates. At present, as

far as a judgment can be formed at a distance, it seems probable that the election will devolve on the House of Representatives, which will elect Mr. TILDEN. In that case the Senate will choose Mr. WHEELER as Vice-President; and perhaps all parties will acquiesce in the compromise. Mr. HENDRICKS, the Democratic nominee for the Vice-Presidency, is open to the objection that he holds erroneous opinions on the currency, having indeed been chosen for the purpose of conciliating the Western advocates of paper money.

A strong partisan has been appointed Speaker of the House of Representatives, and the irritation of the Democratic majority has found utterance in an agitation for the impeachment of General GRANT; but the proposal was rejected at the instance of the more prudent leaders of the party; and the House will find it difficult to correct the apparent abuse of power which has been practised in South Carolina. Although the PRESIDENT has probably secured the assent of the ATTORNEY-GENERAL, his orders to the Federal General in command seem to be scarcely consistent with constitutional rules. The PRESIDENT has taken upon himself to affirm the title of the Republican Assembly, although a rival Legislature claims recognition as having been legally elected. The question depends on the validity of the returns from two counties, in which, according to the Republicans, Democratic candidates were returned by fraud and violence. The Federal troops removed from their places the members whose return was disputed, and the Republican or negro Assembly is maintained by Federal troops in occupation of the premises allotted to the State Legislature. Although it would be presumptuous on the part of foreigners to construe the Federal or State Constitution of America, it seems incredible that the PRESIDENT should have power to determine a disputed State election. Neither the PRESIDENT nor his supporters would openly claim the right which has nevertheless been practically enforced. It is evident that the officer in command of the Federal troops must have professedly satisfied himself of the invalidity of the elections which he practically quashed; and he was probably satisfied with slender evidence, as he knew that he was employed for the express purpose of supporting the pretensions of the Republican Assembly. Two or three years ago General SHERIDAN, having been despatched on a similar errand to Louisiana, coolly applied to the PRESIDENT for power to institute martial law, and at his discretion to inflict capital punishment. General RUGER will probably be more moderate or more discreet; but he embodies the doctrine that the Federal Executive is supreme over State elections. The only plausible defence of the PRESIDENT's action is that he considered it his duty at all hazards to protect the public peace. If no Federal troops had been present, the two parties might possibly have come to blows; and it is understood that in a conflict the Democrats would have proved themselves the stronger. It is not altogether clear that it was necessary for the sake of order to recognize either of the rival Assemblies. It would rather seem to have been the duty of the Federal commander, while he prohibited armed collision, to allow both legislative bodies to meet and debate at their own pleasure, and to leave the validity of their measures to be determined afterwards by any competent authority which might be qualified to pronounce a decision.

It is admitted on all hands that, under the guidance of their leaders at Washington and New York, the Democratic party in South Carolina has exhibited remarkable prudence and self-control. General WADE HAMPTON, Democratic claimant of the office of Governor, formerly a distinguished Confederate officer, has induced his adherents to abstain from all opposition to the Federal troops, while they maintain their protest against the PRESIDENT's assumption of authority. It is a great advantage, notwithstanding possible abuses of power, that the flag of the regular army is now universally respected. The smallest detachment is understood to represent the national unity, although the orders under which the troops act may have been questionable or irregular. To the managers of the Republican party no occurrence would have been more welcome than an attempt to resist the military authorities by force. The whole Union would have been alarmed and enraged by an apparent revival of the conflict which ended in the suppression of the Confederacy. The submission of the party which complains of oppression and violence leaves the whole question open. When General SHERIDAN, under

the orders of the PRESIDENT, seated the Republican Assembly in Louisiana, even the Republican majority in Congress condemned the recognition of a body which had been fraudulently elected, and afterwards illegally installed. The Democrats in South Carolina had a majority on the face of the returns, which was only impaired by the arbitrary decision of the hostile faction. Moderate American politicians remark, with much reason, that it is not seemly that the election of a President should depend on the votes of such communities as Florida, Louisiana, and South Carolina. Independent writers even venture, though without hope of the adoption of their proposals, to suggest that the sacred principle of universal suffrage should yield to obvious expediency and national interest. The adoption of some kind of qualification, and the transfer of the municipal franchise from the whole population to the ratepayers, might perhaps be consistent with reason and convenience, and it would almost certainly tend to the promotion of economy and sound administration; but the discussion of any such remedy for the political defects of American legislation and government is merely an intellectual amusement. Power rests, in the theories of optimists, with those who can use it best; but it practically belongs to those who are strong enough to gain it and to keep it. It is one of the worst peculiarities of the mischievous and irrational system of universal suffrage that, when it is once adopted, it can only be displaced by despotism, while it is unassailable by the supporters of constitutional freedom. M. RENAN not long since published a scheme for the regeneration of French society, which included the abolition of universal suffrage, of the compulsory division of property, and generally of nearly all the boasted conquests of the great Revolution; but at the same time he announced that it was merely his intention to amuse himself by a fanciful change which would never be realized in practice. A more practicable remedy for the inconvenience of a disputed Presidential election would be consistent with other provisions of the Constitution. The Supreme Court of the United States would be the fittest tribunal for the determination of doubtful rights. It is not improbable that some machinery of judicial investigation may, before the next vacancy, be adopted by general consent.

THE ARCTIC EXPEDITION.

THE papers which were read by Sir G. NARES and other officers of the Arctic Expedition on the results of their voyage, at the meeting of the Geographical Society in St. James's Hall on Tuesday night, were undoubtedly very interesting, and brought out distinctly the peculiar conditions of Arctic exploration, and the courage and endurance which are essential in this kind of work. Everybody will admit that the officers and their crews displayed these qualities in an admirable way, and so as to remove any doubts which might exist as to how far the seamen of to-day possess the gallant spirit and energy of their forerunners in the great days of the British navy. It has never, however, been alleged that this is the weak point of our navy. What would seem to be wanting there is not bravery or fortitude, but rather cool discretion, vigilance, and, above all, that foresight which makes men alert in any emergency; and we cannot say that the experiences of the Expedition are very comforting on this point. The LORD MAYOR expressed in a very decided manner the popular view of the subject which has been cultivated by the Admiralty whose reputation is at stake. He said that the men composing the Expedition had undertaken "a work demanding superhuman energy both of mind and body, believing at the time that success was impossible, and yet never for a moment flinching from the task." This is, we believe, not an inaccurate description of the foregone conclusion with which the Expedition started; and the remarkable complacency with which the failure of the Expedition to accomplish the main objects for which it was intended has been regarded, both by the explorers themselves and the Department which sent them out, appears to confirm this view. Men who go out to attempt feats which they know to be impossibilities requiring superhuman energy, which it is of course not given to mere human beings to possess, may be said to have heroic impulses, but much practical success is hardly to be expected from them. In point of fact, however, no superhuman effort was required from Captain NARES or his men. All they were asked to do was to discharge a very simple,

though difficult and painful, service, which had repeatedly been performed by other expeditions about which no particular fuss was made. The lines of Arctic exploration had been pretty well laid down, and a great deal of experience had been collected. The explorers of 1875 went out, as it were, on the backs of their predecessors, and were already acquainted with much which the latter had to discover for themselves. The Expedition was of a superior character both in numbers and capacity, and no expense was spared in fitting it out. Everything, in fact, was done in the most extravagant way. As it happened, the general course of the Expedition was also unusually favourable in its circumstances. Yet it has come back hurriedly and unexpectedly, having done very little.

The first and vital fault in the plan was that the starting of the ships was delayed to too late a period of the season. There was no very urgent reason why the question of the North Pole should be decided on the instant. It had been a mystery for a long time, and the world could very well have waited for a solution a little longer. Mr. WARD HUNT, however, had pressing reasons for exciting popular enthusiasm about the navy, and would not wait. No time was lost in deliberate consideration and discussion as to the best course to be taken by the Expedition; but as soon as the ships could be got ready they were despatched. It was a pity that the idea did not occur to the Admiralty a few months before because it was then too late for the Expedition to get to its ground at the proper time. This was the initial mistake, and it proved a disastrous one. The ships were overtaken by the severity and darkness of intense winter before they could use the opportunities of research which they might otherwise have had, and also before they were properly acclimatized and accustomed to Arctic habits. Nothing can be more foolish than the notion that, by a hasty dash at the North Pole, everything can be found out about that region. It is obviously a matter for patient, continuous, and prolonged investigation. Everything depends on the practised skill and strength of the explorers; on the state of the weather and on exceptional chances of pushing on. But it is easy to see how hurry in this instance ran through the whole business. It must be admitted that, in the state into which the crews were finally brought, Captain NARES decided rightly that it was necessary to quit an advanced, and, with the men as they were, dangerous, position. But he might have retraced his steps to a more bearable winter climate without coming straight home; and might have made another effort at a more seasonable period in the ensuing year. It is here that the foregone conclusion with which the Expedition apparently started came into play? They were probably ready to believe at any moment that the North Pole was impracticable. Their conception of their mission seems to have been that all they had to do was to show us that the British navy had all its old pluck and spirit; but as to the actual discovery of what is called the North Pole, that was a mere chimera. And, in short, they put the North Pole very much out of view. They worked desperately hard; there was no sort of toil and privation which they shrank from; but it was in a vague, aimless way, and evidently without any adequate concentration of purpose on the main object of the journey. The Sailing Orders laid down that "the scope and primary object" of the Expedition should be "to attain the highest northern latitude, and, if possible, to reach the North Pole, and from winter quarters to explore the adjacent coasts within the reach of travelling parties"; but the first of these orders was comparatively neglected, while the time and energy of the expedition were reserved for the second and subordinate task, which was intended to be only an occupation or amusement for the winter. The excursions up Hayes Sound, Petermann Fiord, Lady Franklin Sound, and other inlets, may have been useful in their way; but these were not the things which the crews were sent out to do. They were merely exercises for their leisure. Indeed it was expressly stated in the Sailing Orders that, "although the Expedition is one of exploration and discovery, it must be kept in view that detailed surveys are unnecessary. The requirements of hydrography and geography will be provided for if the prominent features and general outline of the shores are sketched in as faithfully as circumstances will admit, so as to insure their recognition by future explorers."

The next point is as to the management of the crews by Captain NARES. It may be assumed that, if ever the

North Pole is reached, it will be, not by a numerous crew, well equipped perhaps but weak in bodily condition, such as the sledge-parties in this instance were reduced to; but by a small party of men full of health and vigour, and in the very top of their condition, so as to be capable of special efforts. In order to secure this, it is obvious that the men should have had the opportunity of becoming well seasoned, and learning all the outs and ins of an Arctic climate, and that the medical precautions necessary for their preservation in health should be rigidly observed. In both these respects there was a lamentable failure. A year would have been very well spent in preparing for the final assault; but the men were not ripe for it when they made the attempt. It seems to be clear from the evidence already produced—though the FIRST LORD, with his one idea that successful administration consists in hushing up and disguising disasters, still withholds complete information—that the scurvy was produced by overwork from the heavy weights in the sledges and the want of lime-juice. During the first part of the voyage lime-juice appears to have been taken in regular rations, though it may not then have been so indispensable, when fresh meat could to a certain extent be obtained, as on the sledge journeys, when this was out of the question; and the evil consequences which immediately followed the withdrawal of the specific sufficiently explain the cause of the sickness which disabled the men. Lieutenant ALDRED says:—"This"—that is, the scurvy, though he was afraid to call it so—"very seriously affected our outward journey at a time when, had my crew been capable of stretching their legs, the travelling was all in our favour." The men were short of wind, and "the sore gums prevented a good deal of biscuit being eaten, and the pemmican was decidedly not cared about." Commander MARKHAM also admits the fatal consequences of this "dire disease." "In the first place," he says, "we were compelled during the entire period of our absence to drag three sledges, having for this purpose only two sledge crews. Until they were considerably lightened, the heavy nature of the load necessitated each sledge being dragged by the whole force, entailing five journeys over the same road; so that, for each mile the sledges were advanced, a march of five miles had to be undertaken by the party. In the second place, the weights, instead of diminishing, gradually increased as the several men sickened and were placed on the sledges. Those that dragged were also much debilitated, and weakened by loss of appetite, and the terrible ailment with which they were afflicted, and these were eventually reduced to six individuals." It is obvious that men in this condition were simply worthless for the purpose for which they were employed. Yet it was, as Captain NARES admits, by his order that lime-juice rations were not sent with the sledge-parties. The reason given is, that they caused too much trouble when frozen; but this of course is only one of the drawbacks of Arctic travel, and by no means so serious a one as is pretended. As to lime-juice being deteriorated by being frozen, that seems to be a mere fancy. Thus the collapse of the expedition at the critical moment was clearly due to Captain NARES's decision on a question on which he was ill informed, and in defiance of medical authority. Another point on which Captain NARES provokes rebuke is in his unfair disparagement of former explorers, and his dogmatic assumptions on imperfect evidence, and in fact mere guesswork, as to the permanent existence of what he fantastically called "Palæocrystic Ice," and his sweeping statement as to the "impracticability of the North Pole"—a phrase much more applicable to his own proceedings. Again, it is claimed for the Expedition that it has added greatly to our geographical information; but it appears that the total amount of coast-line added to our charts by all hands does not reach the mileage travelled over by one single officer of the last Expedition. Indeed the swaggering tone which has been adopted by the leader of this Expedition about its feeble exploits reveals a certain unsoundness in the modern tone of the profession. On the whole, it is satisfactory that the banquets and compliments are over, and that there is now a prospect of serious examination and criticism being applied to this subject. It was not to be expected that the Geographical Society, which has found itself unable to pronounce an opinion on Mr. STANLEY's own account of his own African doings, should pass judgment on Captain NARES; and this renders it the more necessary that the matter should be closely looked into by the public.

POOR LAW ADMINISTRATION.

THE annual Reports of the Local Government Board show a satisfactory, because continuous, diminution of pauperism in England. In 1849 the mean number of paupers of all classes, including children, at one time in receipt of relief, was something more than a million. It has never been so high since, even in the time of the cotton famine, and in 1875 it had fallen to a little over eight hundred thousand. These figures very imperfectly represent the decline in the amount of pauperism, since the population had increased in the interval from seventeen and a half millions to nearly twenty-four millions. The real decline is seen in the ratio of paupers relieved to the population, which fell from 6·2 in 1849 to 3·4 in 1875. In 1849 21 per cent. of these paupers were able-bodied; in 1875 only 13 per cent. were so. Further, it is satisfactory to note that, though the number of paupers receiving relief is so much smaller in 1875 than in 1849, the decrease has taken place exclusively in the recipients of outdoor relief. The numbers in the workhouses were actually larger in 1875 than in 1849. The issue whether pauperism is to increase or decrease is substantially decided by the adoption or non-adoption of indoor relief as the general rule. Wherever outdoor relief can be had easily, there pauperism will be abundant; wherever outdoor relief is administered with a sparing hand, and the workhouse is habitually offered in cases of alleged destitution, there pauperism becomes rarer. Several cases in point are mentioned in the last Report of the Local Government Board. In Manchester, in September 1874, 2,319 persons were receiving outdoor relief. In the following April the Guardians determined that, except in case of sickness, outdoor relief should not be granted to single able-bodied men or women; to able-bodied widows with not more than one child; to married women whose husbands are in prison, or have deserted them; or to persons residing with relatives, where the united income of the family is sufficient for the support of all its members. Somewhat later the Guardians determined to withhold outdoor relief from all persons whose destitution is caused by improvidence or intemperance. The effect of these regulations was, by September 1875, to reduce the number of outdoor paupers to 1,429. There was no counterbalancing increase in the number of indoor paupers. That had remained about the same; so that, as one of the Manchester Guardians truly said, the Board may take credit for having taught 890 persons that, if they would make the trial, they might relieve themselves without coming upon the rates. And this had been done without any case of hardship coming to the knowledge of the clergy or of the local newspapers. These rules have also been adopted in several other Unions in Lancashire, with the result that, whereas the percentage of paupers relieved to the population in England generally is 3·6, the percentage in Lancashire is 1·9. In some of the London Unions the figures are equally encouraging. Three great East-end parishes have set their faces against outdoor relief—Stepney, Whitechapel, and St. George's-in-the-East. In Stepney the number of outdoor paupers fell from 4,347 in 1868 to 224 in 1876. In Whitechapel the decline was from 3,000 to 150. In St. George's the numbers fell from 4,272 in 1870 to 197 in 1876. All this time there has been no appreciable increase of indoor paupers. The offer of the workhouse has the effect of sending the outdoor pauper off the rates altogether. It is extraordinary, with these figures confronting them, that there should still be Guardians who hold that the substitution of indoor for outdoor relief is a costly process to the ratepayers. They cannot get rid of the notion that, whereas the whole support of the indoor pauper falls on the rates, they have only to bear a part of the support of the outdoor pauper. They do not understand that it costs more partially to support a great number of persons than wholly to support a few. The thought of having to build additional workhouses for the many paupers who present themselves for their weekly dole of money and bread is perpetually present with them, and even the experience of so many Unions fails to convince them that, as a matter of fact, the offer of the workhouse will scarcely ever be accepted.

It is fair, however, to the Guardians who resist the application of the workhouse test to admit that their preference for outdoor relief is not in all cases economical. Frequently it may be traced to a mistaken charity which does not contemplate the real good of its objects, and makes others more deserving of sympathy pay for such

good as is contemplated. The Guardians argue that the workhouse is very much disliked; that some, at all events, of the poor would rather starve than enter it; that the outdoor relief they get from the parish enables them to keep their homes together, and gives them a sense of independence which it is not expedient to discourage. It is true that the workhouse is very much disliked by the poor; but those who make this a reason for giving relief unaccompanied by so degrading a condition do not consider how dangerous it is to make the state of a pauper too pleasant. In a great majority of cases nothing stands between a working-man or woman and destitution but their own labour. This labour is usually exhausting, and often not well paid. Consequently, to be supported even in part out of the rates, would appear to many persons as a most delightful way of escape from the drudgery of supporting themselves; and unless some check is imposed on this way of looking at things, the number of persons in receipt of relief would go on increasing until at length England would be threatened with the same catastrophe that threatened her before the reforms of 1834. The workhouse is the most humane test of destitution that can be devised, since it supplies necessary food, clothing, and shelter, and only deprives the inmates of that liberty which is not necessary to life, though it is necessary to an enjoyable life. The fact that outdoor relief does not destroy the independence of the poor to the same extent as indoor relief is really the strongest argument against it. It is not desirable that a man should have the sense of independence without the substance of it, and should feel an honest pride in supporting himself while all the time he is supported by the community. One main object of inculcating and encouraging a sense of independence is to save the community from the burden of having to support those in whom this sense is wanting. This object will be completely defeated if the sense of independence becomes compatible with the receipt of poor relief.

Nor is it only the community that is injured by outdoor relief. It has an equally disastrous effect upon the man who receives it. It will be conceded by the most determined advocate of outdoor relief that it is better for a man to support himself entirely by his own labour than to depend for part of his maintenance upon the rates. But experience and common sense both teach that, so long as a man depends for part of his maintenance on the rates, he is never likely to look to his own labour for the whole of it. He comes to regard the aggregate of wages and relief as a lump sum, just as though he earned it by working for two masters. The consequence is that he is not driven by the lowness of wages to look for employment elsewhere. Habit has taught him to subsist on pretty much the minimum on which body and soul can be kept together, and if wages drop below this level, he knows that he will have to get more out of the rates. The weekly dole from the parish seems a sort of sheet anchor from which he must never part. That, at all events, is certain, whatever happens. Work, on the contrary, is uncertain, and he feels that, as a wise man, he must not throw away the certain element in his income, even though it be also the smallest. Instead, therefore, of migrating to districts where work is scarcer and wages higher, he clings to the Union in which he is known and on which he has a claim. This was largely the case in the East of London when outdoor relief was more freely given than at present, and it will continue to be the case everywhere so long as outdoor relief goes on being freely given. Wherever a man can afford to take lower wages because he is in receipt of relief, he will certainly take lower wages; and wherever there is any large number of outdoor paupers there wages will be low, because the minimum wage, which must always be decided by the sum on which it is possible to support life, will be lower by the amount of money which is ordinarily to be had from the Guardians. Outdoor relief inflicts a cruel injury upon every able-bodied recipient of it, because it takes away the motive to go where better wages are to be had. It detains the poor in places where they are superfluous, whereas what they most need is to be taught to migrate in search of work, whenever migration promises to improve their condition. The point of most present interest in Poor Law administration is to determine when the accumulation of examples will be large enough to render it safe to make the prohibition of outdoor relief, except in special cases, the rule, instead of, as it is now, the exception.

THE SOUTH KENSINGTON CRISIS.

IT is known that the distinguished noblemen and gentlemen who compose the Royal Commission appointed to administer, on behalf of the public, the surplus funds derived from the Exhibition of 1851 are seriously compromised by the manner in which they have allowed this money to be squandered in impudent mismanagement and disgraceful jobbery; and they are no doubt anxious to stave off as long as possible the day of reckoning. By the charter under which they are supposed to act it is provided that the said Commissioners shall from time to time report "on all and every and any of the matters which they may do"; and that when "as well all the matters and things entrusted to be done by our said recited charter by the said Commissioners thereby incorporated, as all the matters and things hereby entrusted to be done by the said Commissioners, shall be fully performed, or become incapable of being accomplished, the charter shall be absolutely void." How far the "matters and things" thus entrusted to the Commissioners have been accomplished is perhaps a matter of opinion; but there can at least be no doubt that the finances of the Commissioners have got into utter disorder, and that it is high time they should render some account to the public of the money placed in their hands at the end of 1851. It is now, we believe, seven years since any Report has been published; and as the Commissioners had managed their estate so cleverly that even then it was burdened with ruinous obligations and heavily mortgaged, it would be interesting to know how it stands at the present day. The objects to which, as it was proclaimed, the Commission was to apply its funds were, in the magniloquent language characteristic of those days, "the advancement of human industry, and the promotion of kindly international feelings." As far, however, as can be judged from appearances, the only result has been to waste public money on certain so-called Horticultural Gardens, which have never had anything to do with horticultural science in any real or honest sense, and have been practically only a sort of refreshment-bar and playground for the families of residents in the neighbourhood; and also to provide a site for a music-hall which is at the present time in such a state of hopeless insolvency that it is only by begging letters and social pressure of a peculiar kind that the managers are able to procure the means of keeping the building water-tight. The ground allotted to the Horticultural Society, as is stated in one of Lord ABERDALE'S circulars, "would yield, 'on the lowest computation, 500,000*l.* if sold for building purposes'; and this has been held by the Society at what is called 'virtually a nominal rental,' which has not been paid for a number of years.

At last, however, this scandalous job, so long and carefully nursed, has apparently collapsed. For a time the unhappy enterprise maintained a struggling and disreputable existence by offering prizes to gardeners in order to induce them to send flowers for exhibition, pocketing the admission money thus collected from the public, and not paying the gardeners the prizes due to them. The spectacle of noblemen and gentlemen engaged in such a process has naturally excited painful feelings; and there would seem to be, as is not surprising, a difficulty in now getting respectable persons to serve on the Committee. The Royal Commissioners, alarmed by the prospect of having to disclose the state of their accounts, have given the Society notice to quit the ground which it has so long occupied on false pretences; and there can be little doubt that the Society will have to go. There are, however, some other persons who are interested in the matter—the house-owners and residents in the district, who have found the gardens a cheap and convenient lounge, and the debenture-holders who have made advances to the Society. It is no secret that the Horticultural Gardens have been an important element in a great land-jobbing and building speculation; and the owners and tenants are naturally anxious to prove that they have a vested interest in the Gardens as a pleasure-ground; but there is a difficulty in finding any evidence of such a contract. The debenture-holders have perhaps a more reasonable, though also rather a visionary, foundation for their claims. From the statements made at a recent meeting of this class it appears that they allege that they "advanced their money on the faith of exalted names, 'principally that of the late PRINCE CONSORT'; and that 'confidence was also inspired by the statement

"of the continued support to the Society by the QUEEN." One speaker remarked that, "as the revered PRINCE CONSORT was the chief promoter of the Gardens and buildings, there could be no other solution of the difficulty 'than the payment by the Commissioners of the money by which such great things had been accomplished.'" It is doubtful how far these unfortunate creditors of an insolvent Society have a legal claim for compensation against any one else; but they are no doubt entitled, if it is any consolation, to describe themselves as victims of misplaced confidence.

A desperate effort is apparently now being made to bring about an arrangement for the benefit of the Horticultural Society, the residents, and the debenture-holders. A system of "guinea fellows" has been devised, which, it is imagined, will lead to the dignity of membership in so aristocratic a body being widely sought after; and in that case the Horticultural Society will get an income, the residents will keep their lounge, and the debenture-holders will have a chance of a shadowy dividend. But there is another party to the question, which seems to have hitherto been rather overlooked; and that is the public, whose property is thus being coolly disposed of by people who have no sort of right to it. The Horticultural Society has never, as far as the South Kensington Gardens are concerned—we say nothing of Chiswick—been anything but a miserable imposture, and is now recognized on every hand as such. The residents have enjoyed the advantage of having a croquet-ground and nursery-yard provided for them at the national expense; but there is no reason why they should not provide such luxuries for themselves, as other people have to do. As for the debenture-holders, they are simply in the position of Turkish bondholders. In fact, all these classes have been engaged in an unfortunate speculation, and must take the consequences. It is quite clear that, if the estate in question rightfully belongs to anybody, it belongs to the public. The Trustees gave the use of it, for a number of years, on conditions which have notoriously not been fulfilled, and have now resolved to cancel the grant; and the property, therefore, reverts to the public, and ought to be applied, not to personal or local, but only to national, uses. It ought, in fact, to be handed over to be dealt with by Parliament, which is the only body that can be trusted in such a case. Experience, however, has supplied repeated warnings of the system of subterranean intrigue by which the South Kensington people have hitherto contrived to gain their ends by secret influence, and through nominal trustees beyond the control of Parliament; and it is therefore necessary that the nature of the transactions which have given South Kensington a reputation, not as a grove of arts and sciences, but as the home of chicanery and humbug, should be clearly made known. It is difficult to believe that those who have really the memory of the late PRINCE CONSORT at heart should desire to see it mixed up with such unworthy associations.

THE LOVE OF POETRY.

AMONG the "indicative signs of old age" Panurge reckons the fact that he "finds wine much sweeter now, and to his palate of a better relish"; also that he has "a more dreadful apprehension of lighting on bad wine." The changes in a man's taste for poetry "argue and portend somewhat of the west and occident of his time," no less than does his increasing caution in the matter of drink. Scarcely any verse comes amiss to us when we are young, if the singer tells a story of love and adventure, and if the lines run smoothly and with a pleasant sound. As years pass we become more dainty, and at last have a most dreadful apprehension of lighting on bad verses, which leads us to say that the old are better, and to shun scrupulously the new singers and fresh voices of the period. Thus a kind of sketch may be made of the various stages of the love of poetry in a life, and perhaps some apology and defence may be offered for the conservative bigotry of middle age.

If a man is not to be deaf to the charm of verse through all his life, the chances are that he will relish poetry even in his childhood. First, no doubt, he will be taken with ballads, and will disturb the family peace, as Scott did when a little boy, by shouting out the Lay of Hardyknute, so that people will find it "as easy to speak in the mouth of a cannon" as in the presence of the boisterous minstrel. The rough music of rude verse offers itself to an imaginative child as the most delightful mode of making a noise. A poem is valued for the amount of manslaughter it contains, and for the great smashing blows that the heroes deal. Few young people can have any promise of good taste in poetry, if Mr. Matthew Arnold

is right in thinking that a mean opinion of Macaulay's *Lays* is a proof of sound judgment. A lad will repeat with joy the fact that, "While the three were buckling the harness on their backs, The Consul was the foremost man to take in hand an axe," without a shudder at the jiggling discord. It does not follow that he will not grow into more delicate ideas later, and take pleasure in rhymeless imitations of the Greek Chorus. Even at the age when Horatius and Scott's *Battle of Flodden* seem, as indeed the latter is, masterpieces of verse, a child may have a curious appreciation of the very highest poetry. Perhaps Shakspeare is felt by no one to have such magical power as by a child who only half understands what he reads, and in whose eyes the fairies of the *Midsommer Night's Dream*, or Ariel, stand forth clear against a background of mystery. No one can tell how much children comprehend, and their fancy gives an air of reality to the creations of poetry, and mingles them with the scarcely better understood facts of life in one dreamy delightful confusion. Any pair of chess-players may be Ferdinand and Miranda, in the view of the child; Titania and Oberon are sleeping, he thinks, in the sunlit forests; the ballad he hears sung clothes itself in shape and form, and he has a vision of the three corbies watching the slain knight, where grown-up people only hear an indifferent amateur performance.

This half-conscious pleasure in poetry, and the half-awakened life of the mind in which it is possible, pass away when a boy reaches the age of schools, cricket, and the ambition to have a gun and destroy animal life. No one would be such a muf as to like poetry at the age of thirteen, or, if he did still enjoy it, at least he would not shout it aloud among unsympathetic schoolfellows. Poetry comes back again into the course of a life through the simple sentiment of writers like Longfellow. Perhaps there is even a time, at least in the case of women, when Mr. Tupper seems to be a healer and a prophet, and *Proverbial Philosophy* a wise book. But if any one ever held this view, the shyness of late boyhood or girlhood made him or her hide it in the secret of the heart, till a little more experience revealed the harmless hard in his true colours. Perhaps as much criticism of poetry is talked by clever boys in the sixth form of schools as by any set of people in the world. There are later and earlier developments, and the full force of poetry may reveal itself to some lads just before leaving school, and to others in their first summer term at the Universities. The appreciation seems to come in a moment, as spring seems sometimes to break into leaf and flower in a day. Verse has a new quality, and the music of verse is felt with a fresh delight. Now, too, comes sentiment, and the knowledge of the fact that cricket is not all the joy that life has to offer. Nature has a new face, and is beautiful everywhere in various fashions. Homer and Sophocles cease to be tedious, and become the interpreters of the world as it was, and as it is still in the eyes of the imaginative and the young. Shakspeare is taken up again, and Macaulay and Scott do not seem to charm as they once did. Imitation succeeds to admiration, and a conceited lad fancies that he too is a poet.

This is the beginning of a period of promiscuous greed in the matter of poetry. Keats speaks of himself as revelling in verse, like a horse broken loose in a rich pasture. Much of the later indifference to poetry may be traced to this wild indulgence in early manhood. Old poets are well enough; but the poets of the hour, major and minor, are held to be the true masters for whom the world has waited. Naturally the latest expressions of the newest thought and of the most recent twist of sentiment find their admirers in men who are just becoming awake to sentiment and to the amazing delight of using their reason for themselves. Lads now become partisans, and find to their surprise that old people don't care for Smith, whose song is all of sunflowers, tapestry, and maidens in red and white or in purple and green. Smith, for the moment, is held to be superior even to Shelley, and sunflowers to be the true topic of the inspired bard. Only the moroseness of extreme old age—say, two-and-thirty—could make a man turn away from Brown's madrigals about ghosts and rose gardens, or from Jones's Ode on the Possible Proclamation of a Bulgarian Federal Republic, to read the *Fairy Queen* or *As You Like It*. With every new generation this old battle between the *flamboyants* and the *grisâtres*, as the French had it, is fought over again. There are always new *flamboyants*, and a new style of shouting out the praises of woman and of the visible world, whereas the ranks of accepted poets, the Old Guard of Parnassus, receive but few additions.

This thirst for novelty may be said to mark high water in the tide of a man's care for poetry. The south and meridian of our age is not past when we are eager to be hearing or telling of some new thing in verse. While we look out anxiously for all the little books of lyrics in fantastic bindings, youth is still with us. A person of any originality is bound to have a poet of his own, his own discovery. At a pinch, some dusty and unread Elizabethan will do; but then most Elizabethans have been unearthed by this time, commented on, and put away on the shelves. A man could once get a reputation for profundity by saying, whenever poetry was spoken of, "Ah! you should read Wells," or "Do you know *Death's Jest-Book*?" The masterpiece of Wells, unluckily, has been reproduced with a flourish of trumpets, but with no great addition to the numbers of the initiated. The poems of Beddoes, however, are still rare, and may be relied on by persons of exclusive taste. When all the singers of England are exhausted, eager youth looks to America, and pretends to like Mr. Whitman, or to France, and fastens on some singer who has been fortunate enough to attract the notice of the police. Also there are translators from out-

landish Eastern tongues, ready for the still unsated appetite for something new.

When a man gets as far as *Sonnets impossibles*, *Gaspard de la Nuit*, and the lyrics of Japan, one of two things must happen. He must either discover that his love of out-of-the-way poets means satiety, and the loss of the taste for what is sound and universal, or he must become a confirmed dilettante, and live for the rest of his intellectual life a drone in the garden of the sweetness of other people. Revulsion and repentance are more healthy, natural, and usual. The lover of poetry finds that, with the cares of the world, comes a dislike of melodious and monotonous railings against Lady Fortune. A sudden and intense hatred of poetical affectations possesses him, and he cannot bring himself to look at a book with a floral and decorative cover. If he reads poetry at all, it is in the epistles of Horace, or in Pope, or Homer, or Molière. He has something else to think of, and real work to do with his mind. If the time has come, which comes so soon, in which he needs consolation, he is more ready to look for it in his business than in verse-books. A most dreadful apprehension of lighting on bad verses makes him shun the works of the poets of the hour, and he becomes no better than a fogey and a Philistine in the eyes of freshmen and young ladies. Probably the romantic aspect of the latter fair beings ceases to seem very real to him, and he prefers Montaigne to a wilderness of love-sick troubadours. The society of a wife will break the most imaginative of the love of poetry. The practical sex, when once safe in the haven of holy matrimony, no more dissemble their dislike of verse than of tobacco. A sonnet and a cigar were really quite nice in the open air a year ago, but they resume their true character when the honeymoon is over, past, and forgotten.

This feeling against verse is too strong, and has too much of the nature of reaction, to last in all cases to the end of a lifetime. Old poetry becomes dear again, as old wine, according to Panurge, grows much sweeter, and of a better relish. Just as youth has its own revelation of certain aspects of nature and of verse, in sympathy with hope and spring, so later age finds afresh what youth missed. The inner meaning of Wordsworth, the depth of Shakspeare's wisdom, the calmness and strength of Virgil, the steady vision of Sophocles, are found to have something in them not discerned before. There is the late and the early love of poetry, and the latter is the more enduring. Till a certain time in life we all belong unconsciously to a party, the party of the young, and are resisting, as it were, the slow lessons of the world, and denying its wisdom. In after years we are more at one with the people of times past, and more in sympathy with what has been thought and suffered by the best of all ages. Before the selfishness and partisanship of old age take the place of the selfishness and narrowness of youth, there are, or at least there should be, the years when taste is most perfect, when poetry is loved for what it has of most true and most permanently beautiful. Possibly the majority of men do not return again to their old pleasure, after the cares of life have joined themselves to the reaction against over-much talk about poetry and the prevalent conceits of the verse of a generation. In those, however, who do come back, the true critics are to be found, and they even learn toleration in regard to much youthful bad taste, remembering the dead young poet whom, as Sainte-Beuve parodies Epictetus, they carry about within their souls.

OLD-FASHIONED MASTERS.

AMIDST the perpetual lamentations over the disappearance of that much-belauded creature, the "old-fashioned servant," how rarely do we hear anybody bemoaning the rapid extinction of that equally excellent person, the "old-fashioned master." It is said that "servants are not what they used to be"; but the answer immediately presents itself, "neither are their masters." The codes of morality and etiquette are daily gaining elasticity, and when rich people commit peccadilloes, or prove ungrateful to their benefactors, the modern customs of this wicked world are pleaded in excuse; yet servants are expected to remain as they used to be, and very great astonishment is often expressed at their not keeping stationary as a class, while the rest of the world moves on. It appears to be a popular notion that servants have revolted in a body, like so many slaves, turning upon their employers with ingratitude and impertinence; but does the idea never occur to those who hold this opinion that their treatment of domestics is widely different from that of their forefathers, and that their own wailings over the degeneracy of the age may possibly be re-echoed in the servants' hall?

In our fathers' or grandfathers' times the engagement of a new servant was looked upon in a very serious light. Next to the selection of a wife, the choice of a menial was the most critical of duties, and the more so because the latter would probably remain for life in his master's service. His character, antecedents, and peculiarities were most carefully inquired into, even the reputations of his parents and other relatives being considered matters of no small importance. It is very different in these days, because, no servant being expected to remain long in one situation, the only qualifications deemed essential are, we fancy, pretty much as follows:—First, and foremost, he must be smart in appearance; secondly, he must have learnt his work in the household of a family of rank; and, thirdly, he must have a tolerable character

for sobriety and honesty, though the latter point is not too carefully inquired into, provided he fulfils the two first conditions. We have heard a story of a fashionable gentleman who was bantered by his friends for not having taken sufficient trouble to ascertain beforehand the character of a footman who, soon after his arrival, proved himself to be neither sober nor honest; and who replied—"Character indeed! How could I ask the character of a man who stood six feet four?" With regard to qualification number two, we may relate the following true anecdote:—It so happens that the name of a certain nobleman and that of a church of considerable notoriety in London are identical. A lady was in want of a footman, and asked a friend if he knew of one requiring a place. In reply, she was informed that a young fellow of this description was in search of a situation. "Where does he come from?" inquired she. "From St. —," was the answer. "That would do capitally," replied the lady, requesting her friend to secure the servant at once for her, and congratulating herself upon obtaining a footman from the establishment of a peer of high rank, whereas in reality she was saddling herself with an overgrown *gamin* from a back slum of the East End of London, in fact, the Jack-of-all-work from the celibate clergy house of the church which was named after the same saint as the great man. We are bound to say, however, that the urchin turned out a valuable servant. Cooks who have lived with well-known gourmands are hastily snapped up, even when subject to frequent attacks of inebriety, and holding the most exaggerated ideas of the interpretation of the word "perquisites." In short, in almost every market the demand will bring the supply; and this rule, we believe, applies to servants as to everything else. If old-fashioned servants were in any great request they would probably be forthcoming; but since it is evident that they would not meet the requirements of the age, can we wonder that none are to be found? The old-fashioned masters who liked to run the race of life alongside the same set of servants, who thought more of fidelity than smartness, and who preferred to be respected rather than patronized, could generally succeed in meeting with the kind of men they required; but now that nearly all these worthy old masters have been carried to their respective family vaults, and old-fashioned servants are about as much in demand as long wigs or perukes, very naturally the supply is not forthcoming.

The truth is, that the possession of an old-fashioned servant would not satisfy a new-fashioned master; not because the domestic would try to rule his master, according to the conventional idea of servants of this description, but because the whole lives, sympathies, and ideas of the two men would be utterly and irrevocably at variance. You might as well try to mix oil with water as to make a master of the modern type get on well with a servant of the old. The true old-fashioned servant was not a great stickler for high wages. Indeed the footing on which both the employer and employed took their stand was a sort of mutual "give and take." Thus, if the master were ill, the servant gladly nursed him with tenderness; while, if the servant were the invalid, the master took all possible care of him, and showed his sympathy by personal attentions. When any sudden whim seized the employer, the servant strove to gratify it, without hesitating to consider whether it was "his place" so to do; while, on the other hand, the master would so far indulge the fancies and caprices of his servitor as not to inquire too captiously into the system and means made use of, so long as the desired end was attained. In fine, the servant made it his endeavour to surpass the duties allotted to him, and the master took a pleasure in continually bettering the condition of the servant. We have known instances, even within the last few years, where masters have tried the old-fashioned system with servants of the most newfangled and mercenary type, and have found that in a wonderfully short space of time the domestics have tried to outdo them in their efforts at mutual obligation. But those who are willing to make experiments in this fashion are few and far between; much oftener householders grumble and complain at the general deterioration of servants, as if it were pure wickedness on their part. The fact is that the discomfort of the present state of things is not due exclusively to one class or the other, but to the increasing complexity of social relations, and the variety of employment which now exists. Modern servants have undoubtedly some vexatious characteristics; but employers are also sometimes unreasonable. When they murmur because their men and maids are not content to stay long in one place even when surrounded with every comfort, they should remember the general restlessness of modern society. When they are astonished at their servants wishing to "better themselves," they should reflect upon the constant struggle which they are themselves making to improve their own condition, to amass greater wealth, or to climb another round of the social ladder. They are perpetually complaining of the insincerity and infidelity of their underlings, at the same time that they do not always notice their own shortcomings in these respects. Do they show true attachment to their equals, much more to their masters? Contrast their treatment even of animals with that of a former generation. In times gone by the old hunter was put into harness, where his infirmities were cheerfully endured, in order that he might end his days in peace; but if that exertion proved too much for him, he was turned out for life, or, at the worst, shot. Now, however, at the first symptom of failing energies he is sent to the hammer, and whether he goes into a hansom cab or an omnibus is a matter of utter indifference to his late owner, so long as he receives a sufficient price for him. And in the same way,

modern masters rarely feel much personal attachment towards their servants. Without doubt, in many instances, the old servant is pensioned, the worn-out labourer is supplied with a comfortable cottage, and the invalid is sent to a suitable sanatorium; but there are other cases which stand out in painful contrast to these. We readily admit that the present indifference exhibited towards menials by their employers is the result of the force of circumstances. The facilities of travelling induce people to leave their homes far oftener than formerly, and consequently masters do not even see their servants so frequently as they used to do, much less do they form attachments to them; and it is often painful to observe symptoms of a serious decrease in that time-honoured respect and sense of obligation, almost amounting to reverence, which English sons were wont to feel towards their father's old menials, when their parent's death placed them upon the domestic throne. Another evil results from the frequency of long foreign tours, which offer temptations to unscrupulous householders to break up their establishments when some of the members show signs of failing energies. Let us hope, however, that such cases may fairly be considered exceptional.

We are far from assuming that the altered relations between master and servant are entirely a matter of individual choice and free-will on the part of the former; for in this, as in every other question of the day, we must make sufficient allowance for the inevitable effect of modern social changes. In days gone by, before the invention of telegraphs, railways, and the penny post, people had usually to find their servants in their own immediate neighbourhood, and consequently knew far more about their antecedents and previous characters. Servants also were limited to the surrounding country in their searches for situations; and when they entered the service of a master whom they had known, either personally or by reputation, from their early childhood, they naturally took a far greater interest in him. The difficulty of finding servants, on account of the narrow area open for the purpose, often induced a master to condone an offence which would in these days be punished by dismissal; and a forgiven servant often proves the most faithful of slaves. Might we not learn something on this point from old-fashioned masters? Indeed we believe that the facilities of the registry offices often tempt employers to dismiss their servants too readily. A little forbearance on the part of the master will generally be repaid at some time or other by the servant, and often with interest. We never know when we may not, through illness or other causes, be placed very much at the mercy of our servants, and even for this reason alone it is well that they should be placed under some obligation to us. Old-fashioned masters, when their servants were married, took an interest in their wives and families, and gradually both employers and employed mutually concerned themselves about each other's affairs; but now, although "charities" are very fashionable, and ladies take occasional fits of district visiting, the servants and their families receive but little personal attention. We are far from advocating a revival of those running conversations between masters and men which we read of in Swift's works as having been carried on at every meal in his days; but surely there are occasions on which we may talk freely with our servants. An easy conversation at a proper time may be consistent with the most punctilious discipline.

A man may be almost better known by his servants than by his friends. Those are the best masters, and, generally speaking, the best men, who ever remember that the master is exactly as much under obligation to the servant as the servant is to the master, and that money alone will not discharge the debt of the latter. A mere accident of birth assigns to each his position. Resuscitate the old-fashioned master, and perhaps we need not despair of the reappearance of the old-fashioned servant.

A LESSON IN NAME-MAKING.

IT is with a very odd feeling that the student of the history of the fourth century of our era reads the passage of Ammianus in which he speaks of the town of Augusta which in times past had been called London (*Augusta, quam veteres appellaverunt Londinium*). Perhaps, when he gets on to later times, he may also be amazed at reading the account of the taking of Jerusalem by the Saracens, and finding that in the agreement between the Caliph Omar and the Patriarch Sophronius there is nothing about Jerusalem. The first Christian city which was surrendered to the Moslems was, in the official language of its own inhabitants, not Jerusalem, but *Ælia*. A crowd of other places follow the same law; a new official name supplants the older name in official use; but it is only in official use that it supplants it. He must have taken special pains with the Federal days of Grecian history who knows that there was a time when *Sikyôn* was known—or meant to be known—as *Antigoneia*. In all these cases there is an older name, which was doubtless always used in popular speech, and which, when the official influence is taken away, comes up again. In the case of *Sikyôn* a distinct change in political circumstances is marked both by the introduction of the new name and by its dying out again. And this comes out more strongly still in the case of the Italian Alexandria, which, it should not be forgotten, became in its Imperialist days *Cæsarea*, though it soon became *Alexandria* again. Here is one kind of process of change; in other cases the process is different. Sometimes an older name is changed, not by official proclamation, but in the course of those accidents of language

which do affect proper names as well as other words, though not in the same degree in which they affect other words. And in such cases as these attempts are sometimes made to revive the old name of set purpose. Take some examples from modern Greek geography. Kythéra has got, from some quarter or other, the non-Hellenic name of Cerigo. We can hardly quarrel with the Greeks for bringing back the Greek name. But when they try to get rid of the name of Corfu and to substitute *Kérkyra*, that is quite another matter. Corfu—not indeed in that spelling, but in its Greek spelling *Koruphoi* or *Koruphous*—is as good a Greek name as that which it supplanted. How it came to supplant it is a question for local historians; but, like a good many other places in Greece, the place changed its older Greek name, not for a foreign name, but for another Greek name. To change it is to wipe out a piece of the history of their own language. Above all, to write *Kérkyra* implies ignorance of the fact that the real name of the city was *Kópupa*. The case is as if, supposing London again to become Augusta or something else other than London, the revived name, after the second process of supplanting, should be, not *London*, but *Londres*. In some cases, again, a name seems to be revived when there is really no revival at all. It was for a good while the fashion to call the whole island of Crete *Candia*; now people say *Crete* again. This is simply because what made Crete most famous in later times was the great siege of Candia. The "War of Candia" became equivalent to the War of Crete, and Crete came in Western mouths to be called Candia. But the island itself did not change its name; it has always been Crete, and it is Crete still in the mouths of its own inhabitants of either religion. Sometimes again the real name of a place drops out of use almost from the beginning. Take an example in our own country. We suspect that the great mass of Englishmen would be puzzled at the name of Kingston-on-Hull. There are a crowd of Kingstons in different parts of England, and specially that one from which Kingston-on-Hull was specially meant to be distinguished, namely Kingston-on-Thames. But every one has heard of the Thames; comparatively few have heard of the Hull; while Hull has, at least from the seventeenth century, been in common speech the name of the town. We suspect that to many people the form Kingston-on-Hull would not suggest a river at all; they would not think that the town which is commonly called Hull is in strictness the town of Kingston on the river Hull. Kingston-on-Hull would almost sound as if it meant a Kingston which was in some way "on" the town of Hull. Yet Kingston-on-Hull is not only the original name of the town; it is still the only name which the town bears in formal documents of any kind. Or, to take again a flight eastward to the greatest case of all, New Rome keeps its true name only in the style of its Patriarch, and then only as a kind of adjunct. He is "Archbishop of Constantinople, New Rome." The formal name was supplanted, sometimes by the older Byzantium, sometimes by the newer Constantinople. Here is a distinct loss, for the whole historic importance of Constantinople lies in the fact that the New Rome always has been, and always must be, the New Rome. It is important to mark the fact, and it cannot be so easily marked as by the use of the name; but he who ventures to speak of New Rome must take his chance of having it thought that he is speaking of the Rome of Victor Emmanuel in opposition to the Rome of Pius the Ninth. But this time various names in various tongues express something like the same idea; if the New Rome does not keep its name of Rome, it is at least spoken of as old Rome was. Old Rome was *Urbs*; New Rome was *η πόλις*; thence by corruption comes Turkish Stamboul, and by translation Scandinavian Nícklegard. The changes of name in the cities of Northern Gaul are hardly, for our purpose, changes of name at all. The name of the tribe supplants the name of the town itself, yet the process by which Lutetia Parisiorum became Parisii—in truer medieval form the indeclinable Parisius—is really not without analogy to the change from Kingston-on-Hull into Hull. In both cases the name of the place is lost, and that which qualifies the name is kept.

We have been led into all this train of thought by a much more modern and much humbler change of local nomenclature, but one which yet has at least the merit of standing, as far as we can see, quite by itself, and having no precedent in any time or place. In the other cases we can see why a name was changed, or at least how it came to be changed. When the name was simply corrupted, when the ancient form changed into a modern form something like itself, it is simply a case of the general laws which affect all words, and which affect proper names among them. We need not ask why Mediolanum changed into Milano; it was simply because it was too much trouble to say Mediolanum. Kingston-on-Hull sank into Hull, because it was too much trouble to say Kingston-on-Hull, and because Hull by itself was more distinctive than Kingston by itself. When a name was changed deliberately, we can commonly see why it was changed. We need not ask why the city which was called after Pope Alexander the Third ceased to be Alexandria and became Cæsarea, when it came under the allegiance of the Emperor. But in all cases, in all times and in all places, the name had a meaning when it was first given, though in process of time the meaning has in many cases been quite forgotten. But we lately lighted in a local paper on a piece of artificial nomenclature in our own day which is surely altogether without a parallel. The inhabitants of a place are dissatisfied at its actual name, and they set about to devise a name, not to express any new meaning or any new fact, but a name which shall be different from the old name and yet keep something of its general run and sound. The new name may be

absolutely meaningless; that does not matter in the least; only it must be different from the old name and yet something like it. The only case at all like it which we can fancy would have been if Seleukos had conquered a city Antigoneia, and its inhabitants had begged that it might not be called Seleukeia, but professed their willingness to have it called, after the conqueror's son, Antiocheia. But even here all three names have a meaning, while the point of our case is that the new name has no meaning at all. Our story is this. In the military region of Farnborough, Aldershot, and Sandhurst, two villages or small towns have arisen, which severally bear the names of York Town and Cambridge Town. Their connexion with the famous city and the famous University after which they seem to be called is wholly indirect; they are not called after those two ancient towns, but after the princes who took their dual titles from them. York Town and Cambridge Town belong to the same class of names as Seleukeia and *Ælia*, though we must say that the Macedonian and Roman princes had greater skill in inventing names of a pleasing sound. Yet if, instead of York Town and Cambridge Town, the names had been Frederickston and Georgeborough, it is hard to see what reasonable objection could be brought against them. But York Town and Cambridge Town, we confess, are not pretty; still they might have been worse. We have at this moment lying before us a letter dated from "Charlesville," which has never crossed the sea. What may be the feelings of the inhabitants of York Town we know not; but the inhabitants of Cambridge Town have risen up against the name of their village; they will be men of Cambridge Town no longer. Not only is the name ugly, but their letters go to Cambridge; that is, we suppose, to the capital of Cambridgeshire, not to Cambridge in Massachusetts or to Cambridge in Gloucestershire. So they will have a new name; but the name must be something which has a look and a sound not altogether unlike that of the former name. Many of the names of the neighbourhood end in *ley*, Frimley, Eversley, and others. So, to make a name which shall sound something like Cambridge Town, and which shall at the same time conform to the pattern of the ancient names of the district, the people of Cambridge Town have come together, and declared that they will for the future be men of *Camberley*, and not of Cambridge Town. The name sounds well enough. If we found it as an ancient name, we should at once look about for its meaning. As it is, it has no meaning. It is a wonderful case of a name being invented, without any meaning at all, simply to look as if it had a meaning, and to keep up a certain sound which had become familiar. Cambridge in Cambridgeshire and Cambridge in Gloucestershire both have a meaning. In both there is a bridge over a Cam—any questions about Cambridge and *Grantebridge* do not concern us here. Cambridge in Massachusetts has a meaning, as being called after the elder Cambridge. Cambridge Town itself has a meaning, as being called after a Duke of Cambridge; so Frimley, Eversley, and the rest, all have a meaning, though we may not be always able to say offhand, without looking for the earliest form, to say what the meaning is. But *Camberley* has no meaning at all. The *ley* has a meaning, but the *Camber* has none. The syllables are invented, not to express a meaning, but simply to reproduce a sound. But we may be sure that generations to come will not be satisfied without making some meaning for it. The name offers itself for a meaning. There is something tempting about it. *Camber* has thoroughly the air of a proper name, and we should be thoroughly disappointed if a legend of the saint or hero or giant *Camber* does not presently grow up. Two rather difficult names in Somerset, Kewstoke and Congresbury, have given birth in local belief to two saints, Kew and Conger, of whom nothing is known in hagiology. But *Camber* does not sound like a saint; the name has rather a warlike sound. We should conceive of him rather as a patron giant than as a patron saint, unless, like St. Christopher, he united the two characters. There is a tower on a neighbouring hill, the date and object of which are not very clear, and a very slight flight of imagination might give it out to be the work of the giant *Camber*. Those, on the other hand, who know just a little more than is good for them might come with theories about Cymry, Cambria, Cumbria, Cimbri, Cimmerici, Gomer, and what not, and might find at *Camberley* a settlement at least of true Britons, if not of any more mysterious people. In short, a trap has been laid, alike for the learned and for the unlearned. If people will invent names in this fashion, they should, like those who sell coffee mixed with chicory, label them to say that they are not the real article. Otherwise he who comes to *Camberley* with theories in his head will get as far wrong as he who should apply the common laws of nomenclature when he finds himself at Duncombe Park in Yorkshire. There is something after all to be said for sticking to the eponymous hero. *Camberley* and *Duncombe* may lead the unwary astray; *Cambridge Town* and *Brown Park* could deceive no man.

LOURDES.

OUR readers may like to form some idea of the outward aspect of a place which has had the luck to become so celebrated as the little rough old Pyrenean town of Lourdes. We cannot offer more than this, for our visit unfortunately fell during the dead season for pilgrimages. It must be owned that Lourdes is much more convenient for its present purpose than La Salette; for while, as we believe, the latter place demands of its votaries a climb of a

few thousand feet up a mountain in Dauphiné, pilgrims to Lourdes have only to take tickets to a first-class station on the Bayonne and Toulouse line, from which some three-quarters of a mile along a well-macadamized road lands them in front of the mystical grotto. Lourdes itself is a picturesque old place, crowned by just the mediæval castle which its history—including such names as Simon of Montfort, the Black Prince, and Gaston Phebus—demands; circled by hills which, under their November colouring, strongly recall a Welsh landscape. Parallel to the railroad the Gave de Pau rushes with a rapid current from east to west, skirting a hill just westward of the town, which must, previously to recent operations, have come down to the stream with a rocky steep. Here stands, on the water-level (one out of several in the neighbourhood), a little shallow recess of a nearly semicircular form, just like the caves so frequently found in the dales of Derbyshire and other limestone counties. In 1853 it was very likely inaccessible, except at the cost of a scramble; now it is fronted by a small and very neatly kept macadamized place. An iron railing protects from promiscuous intrusion the sacred precinct, which is nearly filled up by a statue, stands of perpetually blazing candles, and the innumerable crutches of successive votaries, hanging in clusters from the roof, not to mention two Bath-chairs upon the floor. Immediately over the right haunch of the arch, the rock has been smoothed away to form a sort of oblong panel, which carries a poor figure in high relief of the Madonna, the head encircled by that notorious legend, "Je suis l'Immaculée Conception"—words obviously coined in the muddled brain of an ignorant peasant child, retailing the pet big phrase which had been dinned into her ears without penetrating her understanding. The fountain, which is believed to have first bubbled up under the fingers of Bernadette Soubiron, is now encased in an oblong, sarcophagus-shaped stone conduit, a little in front and to the left of the grotto, with the inscription "Allez boire à la fontaine et vous l'aurez." Février, 1858." Three brass cocks supply the drinkers, and metal cups are not forgotten. The water is pure, clear, and tasteless, but of an unmistakably limestone origin.

A church over the site of the supposed series of apparitions would in any case have been their natural sequel; but, in fact, the order to build it was one of the alleged revelations. It was a singularly happy chance for an architect who had the genius to seize his opportunity. The "Massabielle" (old mass or rock), as the hill of the grotto was called, was a rounded buttress shelving off from more lofty heights; and while of course the grotto itself and its immediate fringe of rock had to be saved, the remaining mass was available to convert into an architectural group, as, in a degenerate age and with a *baroque* style, the constructor manipulated the Isola Bella. In the hands of a capable artist the building might have recalled the Rock of Cashel or Mont St. Michel. Moreover, M. Loupot, the selected architect, had the rare luck to fall in with so magnificent an employer in the Curé of Lourdes that his first sketch was publicly torn up and pitched into the river for the fault of being too cheap. The result of all these advantages is a masterpiece of commonplace. The grotto, conspicuously facing as it does the Gave and the parallel railway beyond, was the natural base and centre of the group, which a monumental staircase might well have linked to the superstructure. Then the architect might have either respected orientation, and placed his church lengthways, east and west, in which case the staircase would have opened on a north porch, or he might have ranged it north and south, so as to lead up to a monumental "west" door. What he has preferred is to adopt the lengthways planning, to place the altar to the west, and so to arrange his site as most completely to cut off the church from the grotto, and the grotto from the church. The slope of the hill had of course to be faced, and its summit levelled; and not only has the staircase, of which a true artist would have made so much, been carried round to another side, but no buttress or corbelling or moulding has been introduced to give character to the sheer and naked wall of stone above the grotto. The church thus crudely tilted up is designed in the first style of Pointed, and consists apparently of a nave of seven bays and a three-sided apse, with an aisle running all round, an entrance tower and spire, and a rather effective open narthex. After all the boasting which has been made about it, it is not really a large building. The windows of the aisles as well as those of the clerestory are lancets. A feeble and unreal attempt is made to supply the want of any transept by raising a gable over the bay of the clerestory standing second from the apse, and substituting a two-light window with another gable over the corresponding bay of the aisle. Inside the architect has made proof of a certain tricky cleverness. The apparent aisles are, after all, only a series of chapels, the congregational church consisting of a single unbroken apartment, but the features are so distributed as to produce the effect of a minster. These chapels stand on a continuous podium, and correspond with the bays of the arcade, the dividing wall of each (itself pierced window-wise) abutting against the successive pillars. Above comes a sham triforium of the stock French pattern of an arceding of four compartments with Early Pointed shafts, and the clerestory completes the triple arrangement. The vaulting bays are disproportionately narrow from east to west. The chapels of the apse are accessible by narrow gangways, as the area which serves alike for *chorus cantorum* and sanctuary is surrounded by a high gilt grill of very poor workmanship. A noteworthy effect of diffusive and sparkling colour is due to the users and not to the builders of the church, from the banners gay with silk and gold thread hanging from the roof and filling the compartments of the triforium, and from the *exvotos* of metal or tinsel which absolutely

plaster the chapels. There is no decorative colour, nor indeed room for any, but the clerestory is filled with garish painted glass. We casually noticed that one of the *exvotos* was the Grand Cross of the Legion of Honour offered by an Admiral who has held high political office. A low and rather toy-like under-church is placed beneath the altar end, and the façade is flanked in advance by two blocks of accessory buildings of appalling ugliness, square and flat, and, we should imagine, designed in imitation of the dependences of a French hotel. We are unwilling to pronounce them the most hideous buildings in Lourdes, as the opposite hill groans under two convents which prove that human ingenuity had not attained the *ne plus ultra* of frightfulness when it invented the Union Workhouse.

The road from the church to the town, about a third of a mile long, is bordered on both sides by a continuous row of shops and stalls exclusively devoted, with the rare intervention of a few eating booths, to the sale of *objets de piété*. Solitary November had left the vendors, chiefly women, as active and clamorous as sparrows. What the din of buyers and sellers must be when the pilgrimage season is at its hot height may easily be conjectured. No one would certainly choose that way as the path of meditation. The sights of Lourdes are soon seen, and we should advise the tourist who visits it by the morning train from, and the afternoon one back to Pau, to fill up the time by driving seven miles up the valley of the Gave (which at this point runs from south to north) as far as Argeles. The place may also be reached by railway, but the times of the trains are contrary, and cuttings abound. The road winds among graceful mountains of an increasing height towards the snow peaks of the more central Pyrenees, which all along form the background of the picture. Argeles itself, on a sunny slope, with its clean and comfortable Hôtel de France, would no doubt be found a pleasant rest by the tourist, who would, time permitting, make his way ten miles further on to that old upland watering-place, Cautelets. On the whole, a philosopher or a lover of the picturesque would be well rewarded by a visit to Lourdes; but in our opinion, whoever desires to acquiesce with calm belief in the reality of Bernadette Soubiron's visions had better turn his steps in some other direction.

THE DISSIDENCE OF DISSENT.

MR. MATTHEW ARNOLD has expended some of his finest satire on "the Dissidence of Dissent and the Protestantism of the Protestant religion," and it is on record that a Free Kirk minister not many years ago introduced into his pulpit devotions a petition that "we may all be baptized into the spirit of disruption." To judge from the Registrar-General's Report of religious denominations in England, the prayer appears to have been, as regards this country at least, pretty abundantly answered. The *Morning Post* of Wednesday last published what purports to be statistics taken from the last Report of the Registrar-General, enumerating "no fewer than ninety-nine distinct persuasions, exclusive of twelve different kinds of Baptists, and thirteen branches of the Wesleyan Methodists"—that is, in all 122 different sects—and "upwards of twenty thousand places of worship" in which these denominations meet. We subjoin the list, as given by our contemporary, which certainly looks formidable enough:—

Taking the denominations alphabetically, we find that they are styled as follows:—Advents, Apostolics, Armenian New Society, Baptists, Calvinistic Baptists, General Baptists, General Baptist New Connexion, Old Baptists, Particular Baptists, Presbyterian Baptists, Scotch Baptists, Seventh Day Baptists, Strict Baptists, Union Baptists, Unitarian Baptists, Baptized Believers, Believers in Christ, Bible Christians, Bible Defence Association, Brethren, Calvinists, Catholic and Apostolic Church, Christadelphians, Christians who object to be otherwise designated, Christian Believers, Christian Brethren, Christian Israelites, Christian Mission, Christian Teetotallers, Christian Mission, Christian Temperance Men, Christian Unionists, Church of Scotland, Church of Christ, Church of the People, Church of Progress, Countess of Huntingdon's Connexion, Disciples in Christ, Disciples of Jesus Christ, Eastern Orthodox Greek Church, Eclectics, Episcopalian Dissenters, Evangelical Unionists, Followers of the Lord Jesus Christ, Free Catholic Christian Church, Free Christians, Free Christian Association, Free Church, Free Church (Episcopal), Free Church of England, Free Gospel and Christian Brethren, Free Gospel Church, German Lutheran, Free Union Church, German Roman Catholic, Glassites, Glory Band, Greek Catholic, Hallelujah Band, Hope Mission, Humanitarians, Independents, Independent Religious Reformers, Independent Unionists, Inghamites, Israelites, Jews, Latter Day Saints, Moravians, Mormons, New Church, New Jerusalem Church, Orthodox Eastern Church, Peculiar People, Plymouth Brethren, Presbyterian Church in England, Primitive Christians, Progressionists, Protestant members of the Church of England, Protestant Union, Protestants adhering to Articles of the Church of England, 1 to 18 inclusive, but rejecting order and ritual, Providence, Quakers, Ranters, Recreative Religionists, Reformed Church of England, Reformed Presbyterians or Covenanters, Reformers, Revivalists, Revival Band, Roman Catholics, Salem Society, Sandemanians, Second Advent Brethren, Separatists (Protestants), Society of the New Church, Spiritual Church, Swedenborgians, Testimony Congregational Church, Trinitarians, Unionists, Unitarians, Unitarian Christians, United Brethren or Moravians, United Christian Church, United Presbyterians, Welsh Free Presbyterians, Wesleyan Methodists, including Modern Methodists, New Connexion Wesleyans, Original Connexion of Wesleyans, Primitive Methodists, Reform Free Church of Wesleyan Methodists, Refuge Methodists, Temperance Methodists, United Free Methodist Church, Welsh Calvinistic Methodists, Wesleyans, Wesleyan Methodist Association, Wesleyan Reformers and Wesleyan Reform Glory Band, Working Man's Evangelistic Mission Chapels.

Long, however, as this catalogue is, it is still a very imperfect one, and from a reference to the places of dissenting worship "in December 1874," we are led to infer that it must have been taken

from an old Report of the Registrar-General's. *Whittaker's Almanac* for 1876 and 1877 is now before us, and we find that, according to the Report of November 1, 1875, the number of sects was 140, while the last Report, of September 30, 1876, gives 143. Four new sects made their appearance in 1875, and three have been added during the present year, all of which are omitted in the *Morning Post* list. These are, in 1875, the Lutherans, Polish Society, and Portsmouth Mission, and in 1876 the Danish Lutherans, Primitive Free Church, Rational Christians, and Union Free Church. Among some thirteen or fourteen others of earlier date also omitted in the list there occur, Christians Owning no Name but the Lord Jesus, Christian Eliasites, Church of Christ, Coventry Mission Band, Free Grace Gospel Christians, Halifax Psychological Society, Spiritualists, and Unsectarians. It would further appear that the growing multiplication of sects arises rather from an advance in the principle of the dissidence of Dissent than from a gross increase of the number of their adherents; for whereas their places of worship in November 1875 are registered as 20,120, in September 1876 they had diminished to 18,952, "the registry of a large number of disused places of worship having been cancelled." It is clear, therefore, that, while Dissent on the whole is rather on the decrease, the tendency to break up into minute subdivisions "small by degrees and beautifully less" is on the increase among Dissenters. And we may observe that the Shakers, and perhaps other sects also, are omitted from all these lists, most likely because they have no registered buildings for worship, but conduct their devotions in the open air. Whether our old friends the Muggletonians, who are also conspicuous by their absence, have ceased to exist, we are unable to say. But, if we were to put the whole number of separate denominations at one hundred and fifty, we should not run much risk of being at all above the mark. And we may gather from an advertisement which appeared only a few days ago in the *Times* that an attempt to add yet one more to this wonderful medley has just fallen through from want of adequate support:—

CHURCH of COMPREHENSIONISM.—In consequence of the complete indifference of the public to inspect the illustrations and listen to the explanations of the Thinker's Pathway to Comprehensionism at Cambridge-hall, Newman-street, on Sunday afternoons, the SUNDAY FREE EXHIBITION to the PEOPLE will be CLOSED for the present.

From this somewhat lugubrious announcement it may be inferred that the English people, in their present condition of spiritual babyhood, are not yet ripe for being comprehended in this very comprehensive Church of the future. If we proceed to analyse the relative strength of the different bodies of religionists, as tested by the number of their chapels, the Independents (or Congregationalists) appear to be the most numerous; then the Baptists, with their twelve ramifications; and then the Original Connexion of Wesleyan Methodists. The Church of Scotland, which is of course an exotic growth, has the fewest places of worship.

The first remark that occurs to one on contemplating this portentous triumph of the spirit of religious disintegration is that England, with the possible exception of North America, is the only country in the world which exhibits the "variations of Protestantism" on so large a scale. The ecclesiastical divisions of Ireland run mainly in the three broad lines of what used to be called Catholics, Protestants, and Presbyterians—that is, the Roman Catholic Church, the Disestablished, and the Presbyterian. In Scotland the Establishment, the Free Kirk, and the "U. P.'s" attract the great mass of the native population; there is a sprinkling of Episcopalians, and a considerable body of Irish Roman Catholics. As to the Continent, the hairs of a foreign bureaucrat would stand on end at the notion of having some hundred and forty religious sects neither salaried nor licensed by the Government; and we may be pretty sure that under Prince Bismarck's gentle sway the hundred and forty would soon be reduced to about four, as the Lutherans and Calvinists—who differ widely in doctrine—were forcibly fused into one State Church about fifty years ago by the fiat of the Prussian Crown. Perhaps we owe it to "the streak of silver sea" that "happy England" can afford to make room for this motley menagerie—we were going to say—of jarring creeds. But a second thought suggested by the very title of many of these sects is that their tenets cannot very materially differ, and that they must be held aloof rather by an abstract love of dissidence and disruption than by any genuine divergences of faith; they do not so much agree to differ as disagree to unite. Who, for instance, is to discriminate the precise shade of theological difference which separates General, Old, New, Particular, Strict, Seventh Day, and Union Baptists from one another? Or how are Modern, New, Original, Primitive, Reformed, Refuge, Temperance, and United Methodists respectively distinguished in their belief? Why should Christian Brethren be separately organized from Christadelphians, and Christian Believers from Believers in Christ; and what is the precise shade of distinction between Disciples of Christ and Disciples in Christ? We will not ask why Christian Eliasites and Christian Israelites and Israelites cannot combine, as we feel very much in the dark as to what either designation may be intended to convey, but there seems a common taint of Judaism about all the three. Then, again, why should there be no less than eleven Free Churches, with various secondary designations of Catholic, Episcopal, Christian, Gospel, Grace Gospel Christian, and the like? What is the difference between Lutherans, Danish Lutherans, and German Lutherans? And who on earth are the German Roman Catholics? Are the Protestant members of the Church of England (out of communion with her) distinguished by their acceptance of all the

Thirty-nine Articles from the "Protestants Adhering to Articles 1 to 18, but Rejecting Order and Ritual," who stand next on the list? and what differentiates the Reformed Church of England from either? Who, again, are the Trinitarians? But we need not pursue the analysis further into the recondite and probably bitter antipathies of Tweedledum and Tweedledee.

One further criticism suggested by the nomenclature of these sects it is impossible altogether to suppress, though it may seem ungracious to dwell upon it. The adoption by Ignatius Loyola of a name for his new Society which sounds as if it were the common property of all Christians was bitterly resented at the time by the older Orders in the Church, and indeed by the great body of his coreligionists; and it is known that Sixtus V. had determined on enforcing a change of title, and had already drafted a decree to this effect, the publication of which was only arrested by his premature death. There have been, again, complaints raised in some quarters of the exclusive assumption of the title of Catholic by the Church of Rome, though it is much the largest Christian communion in the world. What then are we to say of the modesty or good sense of bodies consisting of some hundreds, or at most thousands, of persons claiming the exclusive title of Christians, Christians owning no name but the Lord Jesus, the Church of Christ, Disciples of Christ, Bible Christians, Trinitarians? Hardly less arrogant and coxcombical are such titles as Free Grace Gospel Christians, Free Gospel Church, and Rational Christians. These and several other names of the sects connote more than they denote, to use theological terminology, and imply that all beyond the limits of that particular denomination are also beyond the pale of true Christianity. To adopt them is virtually equivalent to the process known as talking at your neighbours. No such charge of course can be alleged against the Peculiar People or the Plymouth Brethren or the Portsmouth Mission, and other equally unpretending designations, and one can only wonder at the ethical and theological eccentricity of those who embrace them. And yet, notwithstanding the very miscellaneous assortment of religions offered to the choice of seekers after truth in England, the supply does not appear to equal the demand. There are said to be many religionists who hold aloof from all existing communities, and prefer, as they phrase it, to walk alone. And it must be remembered that every one of these solitary walkers who is ambitious or energetic or crotchety enough for such an enterprise must be viewed as the possible founder of yet another sect. Indeed, if the recent rate of increase is to continue, ten or twelve years more will amply suffice for completing the second hundred of English religious varieties. There is or was a sect, two or three years ago, described in one of Dr. Maurice Davies's very unpleasant volumes, consisting only of four persons, and such a precedent reveals possibilities of an almost infinite diversity in the future. To which it may be added that the class of persons qualified in their own estimation to become popes is a very much wider one than could be gratified by any conceivable rearrangement of the machinery of the Roman Conclave; and there is room for at least one pope, often for several, in all these little communities. A good deal has been said of late years about the reunion of Christendom, and there can hardly fail to be something attractive in the idea to devout and ardent minds, not to say that high authority may be pleaded for the principle of one baptism and one faith. But meanwhile it is instructive to note how widely an exactly opposite enthusiasm appears to prevail among our own countrymen, whose practical conception of the relations of baptism to Christian unity is most aptly summed up in the prayer of the Scotch minister, that we may be baptized into the spirit of disruption.

LORD LYTTON AT JACOBABAD.

THE history of the Khelat Mission throws much light on a kind of feudal organization prevailing not only in the Khanate, but along the Indian frontier from Peshawur to the sea. It shows how much the success of our border policy depends on a clear understanding of that organization, and how the good will of even the most turbulent tribes may be won by kind treatment. Indeed Major Sandeman's success shows that there may have been a grain of sense in the rhetorical statement of an Indian critic, that the robbers of the passes might yet be induced to work as wage-earning navvies on the roads traversed by the caravans from Central Asia and Khorassan. Lord Lytton's interesting and highly successful interview of last Thursday week with his Highness the Khan affords reason for hoping that the results of Major Sandeman's mission may correspond with its promise of unimpeded commerce, cessation of inter-tribal war, and the abolition, or at least mitigation, of slave customs as cruel as any with which the Russians have become acquainted in Central Asia. Anglo-Indian writers are perhaps too prone to regard the mission solely from the strategical point of view; and within the last two years especially they have been steadily advocating even the occupation of Khelat as the most effective means for strengthening the Indian frontier. It would, however, have been much more to the purpose to observe that the domestic troubles of Khelat were sufficiently serious to necessitate intervention, without any special reference to political strategy. The preservation of the peace was obligatory on the Indian Government in any case.

British India's intercourse with Khelat began in the reign of Mehrab Khan, who was killed in November 1839, during the

storming of his capital by our troops. In the treaty of 1841, concluded with Lord Auckland, Nusseer Khan undertook to secure peace within his borders, protect commerce, and respect the advice of the British Resident at his Court. On the outbreak of the Crimean War the nature of the alliance was more clearly defined in a treaty in which the Khan engaged, for himself, his heirs, and successors, "to oppose to the utmost all the enemies of the British Government; in all cases to act in subordinate co-operation with that Government, and to enter into no negotiations without its consent." British troops should, whenever necessary, "occupy such positions as might be thought advisable by the British authorities." His Highness also undertook "to prevent all plundering or other outrage by his subjects within or near British territory"; "to protect the passage of merchants" to and from India, and to refrain from levying unauthorized transit dues. It was also stipulated that the British Government should grant the Khan a monthly subsidy of 5,000 rupees during good behaviour. After a few years' trial this arrangement broke down under Khodadad Khan, who succeeded Nusseer in 1857. Even with an additional pension of the same amount he failed to maintain order. The chiefs dethroned him; but he was restored under the auspices of the British Government, whose moral support enabled him to misgovern with impunity. His jealousies tempted him into crime; and he became the easy tool of courtiers who detested the English connexion. Hence his indifference to the repeated remonstrances of the Resident, and his deliberate breach of every promise to reform. Three years ago Sir William Merewether (the Commissioner in Scinde) gave him up in despair, and intimated the fact to his Highness in a letter more remarkable for candour than for official reserve. The gist of it was that his Highness's word was worthless. The Resident was recalled; and the Government stopped Khodadad Khan's subsidy. Anarchy ensued. Bands of robbers occupied the passes; merchants were cruelly murdered; the trade with India came to a stop; and it was even hinted that the Khan himself profited by the plunder of the caravans from Scinde and Persia. The clan-chiefs fought among themselves; though latterly it seemed probable that they might make common cause against Khodadad himself. Such was the state of affairs when, at the end of last year, the charge of the Upper Scinde frontier was transferred from the Bombay Government to that of the Punjab, and Major Sandeman was entrusted with his mission of peace.

The point at issue between the present Khan and his chiefs turned on their relative positions in the State. In the case of a strong ruler the question would most probably not have arisen; but the career of a bad ruler like Khodadad necessarily revealed the weak point in what, for want of a better term, may be named the social organization of Khelat. Even the Anglo-Indian officials have been at variance in regard to the customary powers of Khan and Sirdars respectively—a fact which naturally rendered the situation all the more embarrassing. According to one school, the Khan was in the position of a monarch; according to another, he was merely the (theoretically at least) elected head of a confederacy of chiefs. Perhaps the most authoritative statement of the latter—or, as it is called, the feudal—theory, is that of Sir Bartle Frere, who acquired his thorough practical acquaintance with border politics during his Commissionership in Scinde. According to this theory, each clan-chief appears to be king in his own district, his allegiance to the Khan consisting merely in the payment of a certain aid, or tribute, in men and money, and the Khan himself being only a *primus inter pares*. A somewhat parallel case was that of Afghanistan itself, until Dost Mahomed crushed the petty chiefs, and established at Cabul something like a centralized Government. There may be no truth whatever in the recent rumour that Shere Ali intended to assume an imperial title; but still the intention, if real, would have been to some extent historically justifiable. In the event, therefore, of a quarrel between the Khan and the clan leaders, the policy of the officer in charge of the Scinde frontier would be largely determined by his views on the "customary" status of the respective parties. Thus, Sir William Merewether, as a representative of the "traditional school," would uphold the claims of the Khan as against the Sirdars. The treaties, it might be urged with great force, were concluded between the Indian Government and the Khan only; and in the treaties the Khan was the person held responsible for the maintenance of order. On the other hand, Sir William Merewether's subordinate, Colonel (now Brigadier-General) Phayre, placed more reliance on the policy of direct dealing with the border chiefs than on the exercise of pressure at the Court of Khelat. The only person who benefited by the difficulties of the Government was the Khan himself. In English recognition he saw, as we have said, his opportunity for oppression; and in interference with his subordinate chiefs an excuse for repudiating his responsibilities. The selection of Major Sandeman, former colleague of General Phayre, indicated a determination to test the value of a union of the two policies. The envoy's march to Khelat resembled a triumphal progress more than anything else. On the borders of Dhera Ghazee Khan he was met by some Belooch chiefs, who followed him with sixteen hundred men. The leaders of the formidable Murrees and Boogtees next joined him, with some hundreds of their tribesmen, and treated him with cordial hospitality. Their numbers continued to increase until they reached a town or village near the mouth of the Bolan Pass, where they held a solemn conference, at which they resolved to accompany Major Sandeman to Khelat with a view to an amicable settlement of the long-standing quarrel between themselves and the

Khan. Some of the Sirdars actually produced English certificates of faithful service in the Bolan Rangers in 1842. In brief, the reception of the envoy by the Sirdars, and subsequently by the Khan, was a remarkable illustration of the moral influence of the English Government.

In last week's ratification of Major Sandeman's measures for the pacification of the Khanate Lord Lytton in fact entered on the serious portion of his work as Viceroy of India. The event, it may be hoped, marks a new era in the history of countries of which, until the date of Sir Frederic Goldsmid's recent survey of the Perso-Afghan frontier, far too little was known. So far as it has gone, the mission is one of the Indian Government's most successful diplomatic achievements in that part of the continent. Peace has been restored throughout a large tract of country whose British Indian frontier alone measures four hundred miles in length. The Bolan Pass is open, and we have the Viceroy's assurance that trade is on the increase. Though it would perhaps be rash to count on the complete conversion of a ruler like Khodadad Khan and a turbulent country like Khelat, it is nevertheless manifest, first, that the chiefs are on the side of peace, and, secondly, that the Khan must have recognized the pressing inducements which he has for its maintenance. Indeed the genuine anxiety of the chiefs for a reconciliation with their king, or feudal superior—whichever it may be—is one of the most satisfactory features of the mission. As Lord Lytton's friendly counsels were delivered as pointedly to the chiefs as they were to the Khan, and as his Excellency expressed his reliance no less fully on the former than on the latter, the ruler of Khelat must surely have felt that he was as much bound to be thenceforth on his good behaviour as anybody in his dominions. The example of Afghanistan might have convinced his Highness that the ruler recognized by the British Government is the ruler who succeeds in establishing his power with the consent of the majority. Everything is in his favour. The officer who has so successfully conducted the mission has been appointed Resident at Khelat; and the Khan need never be at a loss for wholesome advice. Moreover, the Indian Government has doubled the Khan's treaty allowance. Under an able prince, Beloochistan might speedily recover from the anarchy into which it has been plunged for more than three-quarters of a century. Never has it been so prosperous as under the Nusseer, the first of that name, who died in 1795, after having welded it into a compact principality, and added Mustang and Shawl, Panjgor and Kedge, to his dominions. But if he lacks the energy of Nusseer, he is strong in the support of the British Government. By the Khan's "own request," it is said, the troops which accompanied the mission are to remain in Khelat "until further orders"; and thus there has ensued the indirect advantage of a military command over the Bolan Pass and the high road to Candahar and Herat. Even the most confiding admirer of Russia could hardly grudge an advantage gained with motives so unimpeachable, and, in a manner, so unintentionally. What, therefore, with the presence of the force, and the enthusiasm with which the assembled chiefs greeted the Viceroy's long and earnest address, we are entitled to hope that Khelat may soon become a united and fairly progressive State. The branch railway which is to be constructed to the military station of Jacobabad will tend to increase the traffic through Beloochistan to and from the Indus Valley. May not, indeed, this branch line prove the beginning of the great scheme—destined to be realized some day—of railway communication between India and the West? The exceptional facilities for railway construction through Beloochistan are set forth in the Goldsmid Survey records, published by the Indian Government some months ago. There are, according to that authority, two great plains leading direct through the Khelat dominions to Persia, and about as easily workable as the plain of the Ganges. We are also told that part of the supposed railway line would run through wide districts of great natural richness, though at present neglected. There are signs that they were carefully cultivated under Persian rule; and, with the aid of European enterprise, they are even now capable of becoming, says the record, a garden of the East. Should the sanguine expectations of enthusiastic surveyors be only partially realized, reasonable men will not be dissatisfied.

RECKLESS NAVIGATION.

SEVERAL disasters at sea have recently occurred which would seem to indicate an increasing tendency to carelessness and recklessness in the management of ships, both in the Royal Navy and in the merchant service. The other day the Captain of H.M.S. *Tenedos* was found guilty by a Court-martial of hazarding his ship, whereby she was placed in danger of being stranded off Cape Raper on the South American coast; and he was therefore dismissed from his ship. News has also come that a troop-ship, the *Tamar*, got ashore on the reefs of Bermuda on November 7th, and remained in a perilous position for several hours, though she eventually floated off with little damage. And now again, on the 8th of November, the *St. Lawrence*, another troop-ship, with the 2nd Battalion of Buffs on board, was wrecked at Paternoster Point on her way to Cape Town, by striking on a sunken reef; while only a few weeks before, on the 19th of October, the *Windsor Castle*, one of the Donald Currie line of mail steamers, also on the way to Table Bay, had a similar fate, under very similar circumstances, at Dassen Island. In these last two cases the vessels struck in perfectly fair

and clear weather, and both had wandered out of their proper course.

The *St. Lawrence* was not a Queen's ship, but a hired transport; but she was under the command of a naval officer, Captain Hyde. She had some five hundred soldiers on board, together with women and children. She left Dublin on the 4th of October, touched at St. Vincent on the 17th, and, after leaving there, the voyage seems to have been smooth and pleasant, and no land was sighted until a moment or two before the wreck occurred. At noon on Tuesday, the 7th of November, she was by her reckoning well off the coast, and it was expected that she would be safely anchored in Table Bay soon after daylight next day. The night was beautifully calm and clear, with a very light south-east wind. The captain was lying down in his cabin, with his clothes on, when about 3 A.M. on Wednesday morning the chief officer, who was on the watch, reported that land was in sight. Captain Hyde ordered him to ascertain the southernmost bearing of the land, and in a few minutes he brought back word that the land was not so far off as he at first thought, and that he had hauled the ship off. He also said he had seen a light on the shore, which must have been a rising star. The captain went up at once, but had no sooner got on deck than the look-out reported something ahead, which he thought might be boats, and in another second or two the vessel struck. The engines were instantly reversed, but before the steamer lost way she had got fixed on the reef too fast to be moved. It was then found that there was deep water all round, except abreast of the fore-castle, where there was only three fathoms, and water in the fore-hold to the depth of eleven inches, which was rapidly increasing. There was, therefore, no alternative but to get the people out of the ship; and this was accomplished very expeditiously and in good order. About nine o'clock at night another effort was made to get the ship off, but without the slightest effect, though she was lightened by some hundred tons of coal being thrown overboard. At midnight on Thursday it was evident that the steamer would soon settle down by the stern, which she did about half-past seven o'clock next morning. There was on board, besides the troops, a considerable quantity of military stores, including field-pieces, shot and shell, and gunpowder, and a large stock of clothes, very little of which has been recovered from the wreck. At present there is not evidence sufficient to justify a confident opinion as to the causes of this disaster. There is a suggestion of some unusual current during the fifteen hours before the accident having taken the ship out of her course, while other explanations point to an error in the steering or in the compasses. On this point judgment must be suspended; but there are some other facts as to which there appears to be no doubt. These are, that the route was a familiar one, the weather all that could be desired, the sea calm, and the atmosphere perfectly clear. Yet no one on board the ship knew that she was close upon the reef until just before the very moment when she struck upon it. Moreover, this dangerous place is marked on the chart, and is, in fact, well known. It is Paternoster Point, a headland to the west of St. Helena Bay; and the accident happened not because the captain and officers were ignorant of this, but because they did not know where they were, and fancied they were some distance to the north of the point, and safe in open water. In fact, the ship was clearly out of her natural course, and had gone out of her way in order to court danger. The probability is that there was that sort of sleepiness and blind confidence on the part of the officers and crew which takes for granted that on a familiar voyage everything is sure to be all right.

The story of the *Windsor Castle* is almost identical with that of the *St. Lawrence*, and equally significant of the causes which led to the loss of the ship. She had not had such a good time going out as the *St. Lawrence*. She had had heavy contrary winds; but the weather had become fine, and on the 18th October the passengers were in the expectation of being berthed in the Cape Town docks early next day, and went to bed with this comfortable prospect. About two o'clock in the morning every one was roused by an unusual sound, followed by a sudden and alarming stoppage of the ship. Some thought that they had reached the harbour sooner than was anticipated, and turned to go to sleep again, not caring to go ashore at such an early hour. They were quickly undeceived, and learned to their horror that the vessel had struck and was fast impaled on a reef of rocks, one of which was found to have thrust itself some seven feet between the fore and mid-ships. Within a quarter of an hour the engine-room was filled with water up to the water-line. Fortunately, however, there was no sea running, and the steamer lay as quietly in her position as if she were at anchor. Alarm guns and rockets were fired, and preparations made for the debarkation of passengers, who were all landed without any mishap. The incidents of the shipwreck are described as of the most prosaic and unromantic kind. Everybody went on shore just as it had been planned from the first; and the mails were safely delivered, though the ship has since been broken up, and there have been heavy losses in cargo. There has been an inquiry into the disaster, and the captain's certificate has been suspended for six months, and that of the second officer for three months. This seems, to say the least, a lenient sentence under the circumstances. It is said that Messrs. Donald Currie and Co., the owners of the ship, complain that there is no light on Dassen Island; but the island is plainly marked on the chart, and is known to all competent navigators. Here, again, the reason why the ship went on the rocks in good weather, and without the faintest expectation of it on the part of the captain and officers, was that they were apparently ignorant of their bearing, and were steering a long way

too much to the eastward, and too near to land. The *Windsor Castle* had for some years been carrying the mails to the Cape, and the proper course was perfectly well known. It may or may not be desirable that there should be a light on Dassen Island; but the absence of one is no excuse for a ship going blindly on the island when it is not in her way, and when its existence is notorious. Paternoster Point, on which the *St. Lawrence* was wrecked, is about forty miles north of the reef upon which the *Windsor Castle* was spiked, and neither ship seems to have had any excuse for getting near these dangerous and well-known rocks. It is satisfactory, of course, that these accidents have not been attended with any loss of life; but this in itself is purely accidental. Had a heavy sea been running when the ships struck, they would almost certainly have been dashed to pieces, and everybody on board drowned.

A Cape newspaper, the *Argus*, remarks that such disasters as these wrecks suggest an uncomfortable feeling that human caution is a broken reed, on which no reliance can be placed. "The conditions," it says, "under which both wrecks occurred were such that, as far as our present knowledge allows us to judge, circumstances were never less, and human infirmity never more, in fault. There is something absolutely exasperating and bewildering in the utter absence of any apparent cause for the disaster." This impression, we imagine, is that which must be produced on any one who reads the particulars which we have given above. There was no contest with wind or waves; no unexpected emergence of previously unknown reefs. It appears to be simply that the officers did not know where they were or what they were about, and so steered their ships straight upon inevitable destruction. In both cases the vessels were impaled before any one knew the imminent danger. The question is, whether this kind of recklessness is due to some inherent deterioration in the quality of modern seamen, or to some cause which may be found in the circumstances of their position. We are inclined to adopt the latter theory. The truth is, we suspect, that our sailors are for the time getting demoralized by the new conditions of navigation. Formerly, the management of a ship required the most constant, close, and vigilant attention on the part of everybody concerned. The captain, or whoever represented him on deck, was bound to keep his eyes wide open, and his mind uninterruptedly on the alert, in order to watch the position of the ship, and not only to observe the actual state of the wind and waters, but to foresee from the aspect of the sky possible contingencies which might have to be encountered. Nothing could be taken for granted; every step had to be carefully looked to. The complaint of Messrs. Currie and Co. that there is no lighthouse on Dassen Island is very suggestive. Seamanship has got into that state in which personal vigilance and carefulness are apt to be set aside, and it is expected that the thoroughfares of the seas will be lighted for the benefit of navigators like the streets of a town. Here were two reefs, both marked on the charts and perfectly well known, and not at all in the direct or natural way to a particular destination, and yet it is argued that competent and experienced captains must be excused if they run straight on them, merely because there is no flaring light to warn them off. There are some wise words on this point which the late Captain Goodenough left on record. In reviewing the relative position of the navigators of the present day and those of a former period, he pointed out that "in other days the conduct of ships at sea, their discipline, and the handling of the *matériel* generally was based on the experience obtained in the practice of individual lives for many years, and on an acquaintance with external phenomena and internal details which were not reduced to law or elevated into system; but now we do possess rules and laws which greatly reduce the value of, if they do not quite supersede, the practical experience of a single life." And then he goes on to show that, if personal self-reliance, experience, and capacity are to be given up, the laws of navigation ought to be more systematically taught and enforced. And this is the natural conclusion from the present state of the case. Sailors are getting above their work in the old way, and are not up to it in the new.

WATER-COLOUR EXHIBITIONS.

PERHAPS one of the worst things that can happen to a painter, or indeed to the follower of any art, is to find that he can with little trouble produce a large number of works, all cast in a certain mould which has been proved attractive. The sense of ease is apt to beget carelessness, and the hand constantly exercised in the same direction until it does what is required almost mechanically may readily lose its sureness and delicacy. It is probably for this reason that among the seventeen works contributed by Mr. J. D. Watson to the Winter Exhibition of the Society of Painters in Water Colours, only two or three possess the qualities of excellence which the painter might, if he produced less and studied more, give to all his works. For instance, "The Poacher's Wife" (46) is a study of an open door, with a woman standing in it, who might just as well be called the Farmer's Daughter; and "Fairy Tales" (58) is a pretty rendering of a bit of broken wall which the painter has, following his usual method, turned into a figure subject by putting in a little girl reading a book, which, to judge from her face, conveys nothing to her mind. "The Nightingale" (246) is coarsely handled, and the figure is meaningless and ill drawn, although the background, as usual, has

much prettiness; and "Windfalls" (251) appears to be a study of a humpback on a cart-horse. "The Spring" (230) is far better; there is in it some poetry and good feeling of colour; the glimpse of green, lit up by sunshine at the back of a dark corner in a wood, is fresh and delicate, and the girl carrying a pitcher to the water belongs properly to the scene. "The Sonnet" (145) is a quaint study of a green garden-way in front of an old house, bounded with formally cut trees. A student, robed in black, walks down it, conning the verses he has just composed. The effect is natural and pleasant. The painter's best, as well as largest, work, however, is "Friends in Council" (16), a jester addressing the carved head on the top of his bauble, which he has propped up on a drum. The two faces grin at each other with most humorous confidence; the drawing and colouring are both good; and the work is far more of a picture than anything else which Mr. Watson has sent. In his other productions he has relied upon pretty backgrounds, and put in figures more or less at haphazard; here, without any background, he has made a clever and interesting figure-study. Another painter whose work has decidedly fallen off is Mr. E. K. Johnson. His "July" (309) is a delicate and graceful representation of a girl stretched on grass, of which the colour is somewhat false, with a life-like dog sitting at her feet, and laughing as dogs do; but the rest of his work has in it nothing better than affectation and mawkishness. Mr. J. W. North contributes several works, most of which are marked by much tenderness and beauty; and among which may be selected for special praise "A Hedge in Algiers" (22), a very poetic study of foliage and light. Mr. George Frapp sends only one picture (29), a "Study of a Hill-Side and Cavern on the Coast of Cornwall," in which the stratification is admirably rendered, and the water full of motion. From Mr. Alfred Frapp comes "The Quarry Path" (95). In this picture there is much tender feeling of distance and sunlight, but the colour in the foreground is not agreeable. Miss Clara Montalba sends some Venetian studies of boats (252, 263, 268), which are forcible, but injured by the coarseness of the water. In the same painter's "San Marco" and "Corner of St. Mark's" (147, 170) the colouring is bold and efficient, and the general result better from the absence of water. Mr. Marsh's sketch for an oil picture, "The Harvest of the Sea" (146), is full of power. The painter has evidently modelled his style upon that of M. Israels, and has succeeded in catching much of the force and meaning of that artist's work. The sea is well painted, and the anxiety of the figures, who, with their backs to the spectator, look over the waves, is given with truth and strength. In "Cinderella" (120), a single figure leaning against a wall, the painter has been less successful. There is a want of meaning in the face, and the arm is ill drawn. Mr. Collingwood's "Dipping behind the Hills" (122), which hangs close to this, is a feeble attempt at the method of the late Mr. Walker.

"In the Stocks" (152), by Mr. Walter Duncan, is an attempt at humour which is not eminently successful. A drunkard sits in the stocks, mocked by village children and a yelping cur, while a woman looks on with a mixture of disgust and compassion. The whole picture is excessively flat, and there is an utter want of relief in the colour. Mr. Bradley's "Tired Playmates, a Study of Young Tigers" (136), is very clever in character and drawing, and the execution is better than that of his chalk study of "Tigers at Play" (148). "Feline Affection" (68), by the same painter, is a half humorous, half pathetic study of a lion and lionesses with strangely sentimental looks and attitudes. From several clever pictures by Mr. Albert Goodwin may be chosen for notice "Arab Life in Cairo" (90), which is wonderfully full of light, while the figures are very natural in their intentness, and a "Street in Cairo" (162), which has the same qualities of brilliancy and life. Mr. H. Moore, best known by his delicate rendering of grey effects, has, in "The Salute at Spithead" (316) and "Study of Rock and Heather" (190), for once gone in for strong colour. The sea-piece is horribly green, and both pictures are strangely ugly. It is pleasant to turn from these to the painter's two studies of sea and sky at morning and evening on the Second Screen (348, 356). Sir John Gilbert sends a girl's head (376), in which he seems to have departed unsuccessfully from his usual habit of painting without a model, and some clever and spirited sketches and studies (411). On the same screen with these Mr. J. W. North, whose landscapes have been already spoken of, exhibits a clever bit of still life (400), very pleasant in colour, and Mr. J. Parker has a pretty study of "Autumn Roses" (395), in the manner of M. Fantin. Mr. Parker has elsewhere a sketch (313) of an old man digging, surrounded by curiously spectral cabbages, in which there is much force and truth. Mr. Paul Naftel exhibits some very pretty, but artificial, scenes in Switzerland and Italy, and Mr. Carl Haag some spirited martial subjects. From Mr. Alma Tadema come the "Balneator" and "Balneatrix" (332, 353), the first of which is unfinished. In both the modelling is very fine, and the manner in which the Balneator's brown flesh stands out, without any adventitious aid, against the green marble behind him, is admirable. The flesh tone in the other picture is extremely delicate, and the colour of the whole is beautiful; but the legs are a little clumsy; and both figures have somewhat the air of "posing" for their portraits. The marble in both subjects is painted with the perfection of which Mr. Tadema alone has the secret.

The first picture in the list of the Institute of Painters in Water Colours is "Spring in Switzerland," by Mr. W. L. Thomas, who has several other careful and clever studies of difficult effects in

Swiss Scenery. Mr. Cattermole's "Disputed Passage" (6) is a spirited representation of a cavalry advance over a bridge in the time of the Cavaliers; the colour, however, is pale and false. The same painter's "Reading a Romance" (98) will perhaps be best described by saying that it is in the school of Mr. Hart. Two architectural views of Caudebec and one of Mont St. Michel (64, 65, 66), by the late Skinner Prout, are remarkable for the brightness, accuracy, dexterity of handling, and picturesque feeling found in all this painter's work. The "Interior of a Church" (110), from the same hand, is less successful, despite the brilliant management of the light. Miss Elizabeth Thompson's "Scots Greys Advancing" (144) is spirited and clever, but the blunders of the colouring make the general effect unpleasant. The same painter's "Vintage Sketch in Tuscany" (310) is curiously false. The whole is in a disagreeable tone, to which there is no relief; the horse has an extravagantly long body; and the prismatic hues of the men's blouses and trousers make one suspect that the artist has been led astray by the vagaries of the "impressionist" school. Mr. Herkomer's "Intercepted Envoy" (37) is a sketch in some respects more original than true. The sky wears an aspect which it is difficult to believe is natural, and the figures are unfortunate; but there is much imaginative quality in the composition, and the mingled wildness and tenderness of the middle distance are very pleasing. The same poetic perception is found in the painter's representation of a widow sitting in a churchyard (215), but the colour is spotty, and the light from the church window far too glaring. In "Man's Inconstancy" (208) the painter seems to have indulged his sense of humour at the expense of the public. Mr. L. Haghe's "Scene from Tartuffe" (138) looks like a very ill-managed rehearsal of private theatricals in the present day. M. Aumonier's "Fishing Village" (81) is clever, but not so good as the painter's performances in oils. Mr. J. D. Linton has three studies of single figures (60, 76, 195), in all of which the head, pose, and general handling are good, but in all the drawing of the legs is singularly unfortunate. The same defect is found in the group called "The Huguenot" (214), in which the Cardinal's head is fine, but the picture does not sufficiently explain itself. Miss Mary Gow's "Fête-Dieu" (30), a Roman Catholic procession coming down a hill, is very good in the drawing of individual figures, but the colouring is forced and hard, and the figures do not take their places properly. One of the best figure studies in the Exhibition is Mr. Seymour Lucas's "Letter to Phyllis" (250); it is full of character, and the amount of expression thrown into the back of the man writing is remarkable. Mr. William Small's illustration (241) of "An I am still your ain dear laddie, tho' now I'm Lord o' Raestone Ha," has much dramatic perception, but the colour is harsh and the execution not so good as what the artist has done on wood. Mr. Gregory's "Stitch in Time" (325) is a bold and strong attempt at mastering a difficult attitude, of which, however, the result is a little confused. It might be better for Mr. Gregory to confine himself to oil-painting, in which he has made a decided mark. Mr. E. M. Ward's "Orphan of the Temple" (311) is remarkable for complete deficiency in conception and execution, for stiffness in drawing, and falseness in colour. Mr. F. Taylor and Mr. S. P. Jackson contribute works in their well-known manners, and Mr. Lamont has, amongst other things, a clever group (285) oddly called "Chagrins de l'Amour."

REVIEWS.

CAMPBELL'S HANDY BOOK OF THE EASTERN QUESTION.*

SIR GEORGE CAMPBELL tells his readers in his preface that he thought he could not spend his Parliamentary holiday better than in taking a look at Turkey. In little more than three months he has gone to Turkey, looked at it, come home, and written and published a book about it. In estimating the value of this book, he asks that while, on the one hand, it must be owned that he started for Turkey knowing little or nothing as to the men and places he was going to see, was there a very short time, and could only see a very limited area for himself, yet credit should be given him for the possession of that general knowledge of the East which a life spent in India has brought him, for habits of administration, for a knowledge gained by long practice of what questions to ask, and for unwearied zeal in asking them. Hurdled as his materials have been collected and put together, there can be no doubt as to the value and interest of his work. He offers it as *A Handy Book of the Eastern Question*, and it is one. It brings us straight to the points as to which we want to be informed, and tells us, if not the whole truth, for that is impossible, yet much more of the truth than is easily accessible in any other quarter. Sir George Campbell gives us plenty of facts and plenty of opinions. The facts show how very difficult and complicated the Eastern question is; and the opinions, although pronounced with that definiteness which is necessary when an opinion to be of practical use must be definite, because the time for decision has come, yet on the whole bear the stamp of moderation, and show a wise distrust of heroic remedies. There are indeed opinions on some large issues, such as the character of the Mahomedan religion and the relative import-

* *A Handy Book of the Eastern Question; being a very Recent View of Turkey.* By Sir George Campbell, M.P. London: John Murray. 1876.

ance of Constantinople as the key to our communications with India, which Sir George Campbell took with him to Turkey and brought back unchanged. It is interesting to know what he thinks on these subjects; but for present purposes it is almost immaterial whether he is right or wrong. Then, again, there are some criticisms on the conduct of the Ministry at particular stages of the recent negotiations, and there is especially a strong desire expressed that Sir Henry Elliot should be recalled, as to which Sir George Campbell's readers may be quite willing he should have his fling; but, without denying that he may be right, they may attach much more importance to the main thread of his discussion. It is not a party book. The conclusion of the writer is, indeed, that Lord Derby has been, in the main drift of his proposals, more right than any one else has been, and the purpose of the work may be said to be to show that what European Turkey needs is that Lord Derby's proposals should be carried out in it, but that considerable vigour and resolution will be necessary to carry them out properly, and that the area to which they must be applied is much larger than the uninstructed public supposes.

Prefixed to the volume is a map which deserves attentive study. It shows the distribution of races in European Turkey, and although Sir George Campbell seems to have made it independently, he says that it agrees with the ethnological map of Kiepert. When we look at this map we see that, putting aside the Western portion occupied by the Greeks, Albanians, and Bosnians, the great bulk of European Turkey is occupied by the Bulgarians, with a fringe of Greeks all along the coast of the Egean, and a still slighter fringe on the Black Sea. This fringe is thickest in the district above Constantinople; but all the rest is Bulgarian, except in the extreme North-east, where there is a pure Tartar population. The whole population of European Turkey is estimated by Sir George Campbell at about thirteen millions, of whom nine are Christians. Of these Christians two millions are Greeks and two of different races, Bosnians, Albanians, Armenians, and so forth; five millions being thus left for the Bulgarians. What we think will be new to most English readers is not only the numerical superiority, but the geographical extent, of the Bulgarians. They seem to come down almost to the sea in the neighbourhood of Salonica, and although elsewhere the fringe of Greeks is denser, yet the Bulgarians occupy so large a part of the space between the Egean, the Danube, and the Black Sea, that to deal with them is really to deal with European Turkey. The difficulties that have arisen in Bosnia are of a purely agrarian kind. A quarter of a century ago the Slavs were enfranchised and became the tenants of Mahomedan landowners. Difficulties of a kind found everywhere under similar circumstances accompanied the change. The landlords ground down the tenants, and, being themselves hard pressed by the needy Government of the Porte, became harsher and harsher in their exactions. The revolution in Bosnia is the revolution of a people who are supposed to be able to live on the land on the terms on which it is let to them, and find they cannot do so. But Bosnia may be looked on as something quite exceptional in the general state of European Turkey. It lies far away from Constantinople, in a remote corner of Turkey, and its discontents are of a purely local kind. The position of Bulgaria is quite different. There is here no oppressive aristocracy. The tillers of the soil own it, and there is nothing like a feudal superiority of one class over another. The discontent of the Bulgarians is not agrarian, but political. The whole power is in the hands of the Mahomedans. All the armed force, down to the humblest policeman, is Mahomedan, and the authority of the Mahomedans is in the hands of a few corrupt, plundering emissaries from Constantinople. Then Bulgaria—that is, the total of the districts in which Bulgarians predominate—is so large and comes so near Constantinople that the mode in which Bulgaria is governed determines the mode in which European Turkey is governed. Sir George Campbell describes the Bulgarians as a good, innocent, industrious, rather democratic people, who chiefly wish to be left alone, and would be quite content if the pressure of shifting irresponsible Mahomedan officials were removed from them. If the Porte would but govern them well, they would not have the slightest objection to being governed by the Porte.

Of the four millions of Mahomedans in European Turkey, Sir George Campbell calculates that two millions are Turks—five hundred thousand of whom are in or near Constantinople, and the rest are scattered through the provinces. Bulgaria, for example, contains a sprinkling of Turks throughout, and in the towns there are many Turks, while some villages are wholly Turkish, except that even there Bulgarian servants are to be found. Of the common rural Turkish population Sir George Campbell speaks as highly as most travellers in Turkey have done, and he does not think that the Turkish rulers are persistently inclined to be severe. They go on in an indolent, easy way, and rather repress the population than oppress it. Of Mahomedanism as a religion Sir George Campbell has a very favourable opinion, and it is certain that no Christian people at anything like so low a point of civilization as the Turks are nearly so tolerant of other religions. It is not the local Christians and the local Turks who are in any serious kind of antagonism. What the Christians suffer from—and the local Turks in a minor degree share their sufferings—is the influx of corrupt and needy adventurers from Constantinople. The Government of Turkey has become in recent years rapidly centralized. Those whom Sir George Campbell calls the Frenchified Turks have been in the ascendant. There is a close oligarchy, not numbering more than from a hundred to two hundred persons, who have got hold of the central power, and make their fortunes by using it for their own ends. To the predomi-

nance of this clique both France and England have contributed since the Crimean War. The Emperor Napoleon never ceased to take an interest in the Christian population, and the way which he and those whom he employed took to benefit their humble friends was to induce the ruling clique to make a vast number of paper constitutions and regulations, with adroit schemes for the election of Councils and deputies, the practical result being that either the schemes were not carried out at all, or were so worked as to augment the power of the central authority. England contributed millions of money, which were expended, partly in making the clique, with the Sultan at its head, very rich, and partly in getting together a formidable army and navy to make the clique strong. This clique has some curious allies, especially in Constantinople. There are the Armenians, who have largely benefited by the financial arrangements open to them through the English millions of which the clique had the disposal. There are the Jews, who find themselves much better treated by the Turks than by Christians, and who are mostly descendants of fugitives from the Christian tyranny of Spain. There are the Greeks, who are exceedingly jealous of the Slavs, who are a commercial and seafaring people, without much aptitude for agriculture, and who think that Constantinople is one day to belong to them, and approve of any system which makes Constantinople the centre of government. Lastly, there are the Levantines, who are more English than Englishmen, and spend their lives in the detection of Russian intrigues, and who give a very anti-Russian turn to the opinions of the Christians of Constantinople. With Christians of this way of thinking the English Embassy has lived in a state of cordial harmony, and thus in different ways the central authority or clique has had the support of all among whom it has lived. On the other hand, there are no Russians either in rural Turkey or in Constantinople. A few of the priests and schoolmasters in Bulgaria have had a Russian education since the Bulgarian Church was made independent of the Patriarch of Constantinople; but as a body the Bulgarians know nothing of Russia or Russians, and are not drawn to them by any permanent ties. Thus all the foreign influence at work in Turkey has been enlisted on the side of the Constantinopolitan oligarchy, and it is this oligarchy which has wrought the mischief for which Europe is now striving to find a remedy.

Heartily as Sir George Campbell dislikes and despises this clique, he owns that in practice those whom it has sent into the provinces have not been actively cruel or tyrannical. So long as they could make money quickly, they did not take enough trouble to do much positive harm. Indolence was their prevailing characteristic; and it was an unusual display of activity when they planned and executed the massacres known to the English world as the Bulgarian atrocities. If Sir George Campbell is right—and much evidence points to the accuracy of his opinion—these massacres were not the casual work of irregular troops. They were planned at head-quarters, and executed with the greatest deliberation. The central authority wanted to strike so heavy a blow, and to give so awful a warning, that no more would be heard of insurrection in Bulgaria. Naturally, nothing has been done to punish the immediate authors of the crime, as those who had to punish them were themselves the culprits. That these subordinate agents should even now be punished seems to Sir George Campbell inexpedient. The real punishment due is, he thinks, one that would fall on the guilty. The rule of the oligarchy of Constantinople ought to be brought to an end, and this is at once the most appropriate and the most effectual punishment that could be inflicted. But, if the character of the Government is to be changed, what is the change to be? This is the point at which Sir George Campbell's opinions come in; and to say that his opinions are right would be to go much further than any one will be prepared to go all at once who has realized how very complicated and mysterious the great Eastern question really is. But at any rate his opinions are very well worth studying. He objects to any new scheme of general reform such as that which Midhat Pasha is said to be contemplating, on the ground that it would be for the most part illusory, and that, so far as it worked, it would place one more instrument in the hands of the central clique. A mock Parliament sitting at Constantinople would not touch the real grievances of the provinces. What is wanted is good local government. If they had a decent, honest Governor, and some slight kind of local representation, so that villages and districts managed their own affairs; if their dues to the State were fixed, and if they could get justice done them in the tribunals, the Bulgarians would be quite happy. To be left alone, so that they can multiply and cultivate in peace, is all they need or ask. They do not want to be the heralds of a Pan-Slavonic Empire; nor do they care in whose hands Constantinople may rest. That there should be a vast, terrible religious war in order to bring about so modest a result seems, to say the least, a frightful waste of human force. How this result is to be attained without such a war it is useless now to discuss, for this is the precise point which the Conference is supposed to be engaged in determining. But we learn from Sir George Campbell's book what are some of the peculiar difficulties in the way of its attainment. An unassuming form of local self-government such as Lord Derby hinted at does not seem a very bold reform to impose on Turkey. But it happens to be the reform which of all others is most distasteful to those who now hold power at Constantinople, and to those who are in any way dominant there. The Greeks, according to Sir George Campbell, are resolutely opposed to anything of the sort, and are quite as much bent as the Turks on

making Constantinople the centre of everything and leaving the provinces to take care of themselves. All Constantinople is opposed to decentralization, which would change the habits of all, ruin the prospects of some, and defeat the aspirations of others. It thus happens that a reform apparently mild is specially odious to those who are to be invited or required to accept it, and it is one of the great merits of Sir George Campbell's book that he makes it clear how this happens to be so. Very possibly he exaggerates in some degree. It is scarcely conceivable that a man, however keen an observer, should see the exact truth of things in a hurried visit. But it is scarcely possible to doubt that there is much truth in what he says, and, so far as he is right, what he says is exceedingly well worth considering.

ENGLISH THOUGHT IN THE EIGHTEENTH CENTURY.*

THE increased proportion of critical to what is called original writing has been sometimes made a reproach to modern literature. But the growth of historical appreciation in almost every branch of knowledge has taught us that there can be very little sound original work without a foundation of sound and thorough criticism; and, moreover, the increasing mass and complexity of the matter to be dealt with by students has already so much increased the critic's office in importance that it has become a downright necessity. From time to time some competent person must work out a particular field and sum up what is to be found in it, to the intent that it may be needless in time to come for anybody to spend the same labour on it again. And labour of this kind is so troublesome, and often so disproportionate to its apparent fruit, that it deserves a good deal of thanks when it is even reasonably well done. Much more then is our satisfaction, and in greater measure are our thanks due, when we find it undertaken by a worker above the level of ordinary competence and with more than ordinary success. Mr. Leslie Stephen has devoted himself to the history of a period which, though full of lessons for the men of this generation, is alien from their sympathies, and meets, as a rule, with scant justice at their hands; and he has brought to bear upon a task which to many would seem dull and ungrateful, not only the patience and orderly industry of a scholar, but the firm grasp and keen insight of a philosophic mind. For, whatever may be thought of Mr. Stephen's own philosophy, or so much of it as he incidentally discloses, there can be no doubt that his merit as a critic and expounder of philosophical opinions is of no common order. A complete account of his book, in which all the serious aspects of our eighteenth-century literature are considered both separately and in relation to one another, would be in divers ways beyond our space and our scope. We shall find enough to occupy us in the review of the moral and political philosophy of the time which fills the bulk of the second volume.

There is one general remark to be made, though perhaps the matter of it is familiar enough, which applies both to the whole subject in itself and to Mr. Stephen's treatment of it. We have said that the thought of the eighteenth century is alien from our present sympathies. One leading reason for this may be given in a word; human thought was in England, as elsewhere, in an eminently unhistorical phase. There never was a time when men had so broken with the past. In the days before the scientific conception of the development of society and the continuity of history had arisen, traditional reverence for authority filled its place, and, in a manner, did its work for the time being; but the eighteenth century had cast off the one without putting on the other. This is very clearly brought out in many places by Mr. Stephen's comments; we might almost say that such is their whole tenor. Mr. Stephen is himself fully alive to the importance of the historical way of looking at things, and to its bearing even upon matters of speculation where at first sight it seems inapplicable. Thus he is enabled to lay his finger on the very points where the philosophers of the last century were baffled by the problems they attacked, and to find the right warning in their failures. At the same time, the historical spirit itself secures him against despising their work on account of its inevitable limitations; it leads him, on the contrary, to award just and discerning praise to what was actually accomplished by them under the conditions by which they were bound.

The history of their ethical speculations and controversies, as given by Mr. Stephen, begins with the "intellectual school" represented by Clarke, who treated morality as consisting of a series of abstract propositions deduced from general truths known by intuition. Morality, however, is not only a science but an art of conduct; and the thing fatally wanting in this school is the link between speculation and practice. This was still more brought out in Wollaston's manner of putting the doctrine, that "no act that interferes with a true proposition can be right; hence, I ought not to kill a man because, by so doing, I deny him to be a man"—a grotesque theory which was immortalized, along with other more plausible ones, in a well-known passage of Bentham. Yet this crotchet of Wollaston's may be said to have anticipated, in a sort of crude inverted fashion, the theory of Belief held at this day by Professor Bain and others, which is at least a respectable one. "He who acts upon the hypothesis that things are so and so," says Wollaston, "proclaims by his acts that they are so and

so." When I affirm that A. is B., says Mr. Bain, I mean that I shall act on the supposition that A. is B.; belief is, in fact, the resolve to act in a particular way. There is a certain verbal resemblance between the two statements which makes it not un-instructive to consider why the one is barren and the other fruitful.

The doctrines of the "intellectual" moralists involved the tenet that all wrong-doing is reducible to error, while at the same time "the mistake was identified with the impossible crime of disobedience to nature"—impossible, that is, if "nature" means the general course of nature; but we are not sure that the confusion is so great as Mr. Stephen thinks. Clarke and his followers appear to have struck unconsciously into the tracks made long before by the Stoics; and it is curious that Godwin, whose differences from the "intellectual" school were otherwise sufficiently wide, did the same thing afterwards. The Stoics, on their part, followed out the Socratic tradition in treating virtue as a function of pure intellect. But we may observe that with them "disobedience to nature" was a perfectly intelligible conception, inasmuch as for ethical purposes "nature" did not mean the course of things in general, but had a specific relation to man; they had a notion, in fact, of the welfare of the species as distinct from that of the individual, and as in the last resort determining the rules of individual action, which only wanted more scientific knowledge to make it scientific altogether. Not the least mark of the unhistorical and even anti-historical disposition of the eighteenth century is the complete ignoring of the lessons and results of Greek philosophy. So far from taking those results as a starting-point, the contemporaries of Clarke, Butler, and Paley fell in some respects short of them. Aristotle had perceived, and the Stoics had developed, though perhaps not systematically, the leading axiom that morality is essentially social. Man is a moral animal because he is a social one; and a moral law can exist only in and for society. This idea has, of course, been greatly reinforced by the historical tendencies of modern thought, and by the new lights thrown on the problem of the origin of ethics by Mr. Darwin and Mr. Herbert Spencer; and from this modern point of view it is exceedingly well set forth in sundry places by Mr. Leslie Stephen, who points out that this is just the idea which the men of the eighteenth century failed to grasp. And this holds good of the greatest names among them. It is in discussing Hume, who stands almost alone in his time for speculative insight, that Mr. Stephen dwells most upon this topic. "The expression of his [Hume's] theories in terms of social philosophy is individualism, and no scientific views can be reached when all methods of observation start from the individual instead of taking into account the whole of which he forms a constituent part," Mr. Stephen says, in effect, in the passage of well-considered comment from which this sentence is taken, that there cannot be any true science of Ethics unless and until there is a science of Politics. We would fain plead with Mr. Stephen, as a scholar and a man of taste, against his use of the barbarous term Sociology, which to our mind is not at all wanted; and which ought to mean, if it were a possible formation at all, a Science, not of society in our sense, but of Partnerships or Alliances. But it seems to be one of the growing barbarisms against which it is useless to protest.

Returning to the thread of the history, we find the next invention of English philosophers to be the "moral sense" expounded with different meanings by Shaftesbury and Hutcheson. Shaftesbury's "moral sense" was an instinct or tact not reducible to definition, whereby virtue became undistinguishable from an exalted species of good taste. With Hutcheson moral judgments depend on the moral sense; but then the moral sense "most approves and recommends such dispositions as tend most to the general good." Thus the way is prepared for utilitarianism pure and simple, which takes the general good as the sole criterion of right, and seeks to explain the "moral sense" of the semi-utilitarian teachers as a product of human experience which may and does vary with the social conditions of different ages and countries. This, however, belongs to a later period than is dealt with by Mr. Stephen; still less does he enter, save so far as he does it incidentally in the remarks to which we have already referred, upon the effects of still later modes of thought upon the empirical or "derivative" theory of ethics.

Butler, whom Mr. Stephen calls "in a practical sense the deepest moralist of the century," desired something sterner, and capable of giving a "higher and more effectual sentence," than the shadowy "moral sense," and he found it in conscience; this he enthroned as the supreme ruler of human action, and cut the knot of accounting for moral obligation by ascribing to it a divine and absolute right. In contrast and conflict with all these moralists, Mr. Stephen shows us in vivid colours the cynicism of Mandeville, crude and bitter to excess, yet not without an acuteness of its own.

The ethical theories of Hartley and Adam Smith are presently set forth in due course. The half materialist, half mystical system of Hartley is, as a whole, rather curious than important; but to him belongs the credit of having laid the foundation of scientific psychology by bringing into distinct prominence the doctrine of association. Adam Smith's account of the genesis of conscience, whose office is, in his view, to deliver the judgment of a "supposed well-informed and impartial spectator," and so furnish us with a "looking-glass by which we can in some measure, with the eyes of other people, scrutinize the propriety of our own conduct," contains the germ, at least, of the inquiries which have been worked out by later moralists of the derivative school, and notably

* *History of English Thought in the Eighteenth Century.* By Leslie Stephen. 2 vols. London: Smith, Elder, & Co. 1876.

by Grote in his *Fragments*. We are not sure that Mr. Stephen does not underrate Smith's merit on this point. Smith, however, was misled by his exclusive attention to "sympathies" as the foundation of our respect for the ideal judgment of the impartial spectator, and the conception produced in his hands no considerable results.

Then we come to the founders of utilitarianism proper, headed by Locke, whose ethical teaching was, however, indefinite, and even "palpably inconsistent." In Hume we find the deliberate and distinct endeavour to establish morality on the sole basis of experience. This part of Mr. Stephen's exposition, as we have already said, is one of the very best, and we should fear to do injustice to it by any abridgment. His general estimate of Hume as an ethical philosopher is a very high one. Hume's doctrine, he says, "contains the germs of all later moral speculation which acknowledges the derivative character of morality. It expresses as accurately as the state of inquiry would admit the mode in which we must suppose the moral standard to have been actually formed. Moreover, it contains statements which, when their bearing is fully considered, may serve to correct some characteristic failings of the earlier utilitarians"; for Hume admits the unconscious utilitarianism of common sense (to borrow Mr. Sidgwick's expression) as a factor in existing moral traditions, and "explains how the experience of the race has felt out truths which a speculative philosopher could hardly have discovered by meditation." At the same time Mr. Stephen points out without sparing the shortcomings of Hume's conception of ethics as a science, and does not fail to observe that they have clung to most of his followers.

Meanwhile a scheme of theological utilitarianism, apart from and ignoring the more thoroughgoing analysis of Hume, was being worked out by various writers, and found its most clear and compact expression in Paley, who has been so far preserved by his qualities of style that he may be said to be still current, while writers of much greater native powers, such as the amiable and eccentric Tucker, to whom Paley acknowledged himself much indebted, are hardly read at all.

The roll of eighteenth-century moralists is closed with Bentham; whom, however, as belonging to the present century to a great extent as concerns the actual dates of his various works, and altogether as concerns his influence, Mr. Stephen does not criticize in detail. He briefly shows his grounds for holding that Bentham made little or no positive addition to moral philosophy. The real stress of Bentham's work, indeed, was in another direction; he brought ethical speculation "home to men's business and bosoms" by turning its whole force on the problems of legislation and government, and restored, though in a violent and one-sided manner, the long sundered union of Ethics and Politics. The inquiry to which he "gave a vast stimulus" is still proceeding; but we must say with Mr. Stephen that "to discuss the relations of Benthamism to the scientific morality of which we may hope that later thinkers have at least laid the foundations is a task not here to be attempted."

The characters of the political and general literature of the eighteenth century, as given in the remaining part of this volume, are reserved for further notice.

CHARLES KINGSLEY.*

THE difficulty of writing a satisfactory biography depends partly upon the circumstance that the biographer can so seldom be placed at the right distance from his object. A few years are often sufficient to sweep away all who could speak from immediate personal knowledge, and the task has to be left to a stranger. When, on the other hand, the life is written by some one belonging to the inmost circle of friends, the excess of knowledge is almost as perplexing as the defect. Many of the facts which a wife or a daughter would rightly feel to be most important are felt also to be too sacred for publication; and yet, without facts, their testimony will be regarded as unduly partial. Their closeness to the object of their affections prevents them from seeing him as the world sees him; and they may sometimes be in danger of giving a bad impression by their ignorance of the interpretation which will be put upon some parts of their story by strangers.

Mrs. Kingsley has apparently felt some such difficulties, and has tried to meet them by writing a book which is something different from a biography of her late husband, and which is therefore called his "Letters and Memories of his Life." Canon Kingsley seems to have been a very fluent letter-writer, and, though always a busy and generally an overworked man, poured himself forth to strangers and friends with a fulness not often paralleled in these days of rapid posts. His friends and admirers have also contributed a large number of sketches of those parts of his life which came under their observation. Mrs. Kingsley has connected these abundant materials by short biographical passages, of which we shall only say that they are written with perfect simplicity and good feeling. Their very reticence is a proof of the strength of the underlying sentiment. The book thus constructed has the fault of being rather too long and too fragmentary. It consists of two thick volumes, great part of which is in small type, and passages which do not happen to be covered by the letters are occasionally left blank. On the whole, however, we have no serious fault to find. If not a model biography, the book discharges very

completely the most essential functions of a biography. It enables us to know Mr. Kingsley thoroughly well; to appreciate his strongest motives; to understand what he thought about himself and his performances; and to form a tolerably complete estimate of his work. Mr. Kingsley was a man of sufficient force and versatility to deserve such a treatment; and everybody who sympathizes with some of his aims—a phrase which includes nearly every one who wishes well to his race—or who has been interested by *Hypatia* or *Alton Locke*, which again includes all readers of the best modern English literature, will find the volumes full of interest.

The most general impression made upon us by the book is that Mr. Kingsley, whatever his shortcomings, was a man who wanted little to become an important social force; but also, as we must confess, that he distinctly wanted something. The intensity and variety of his tastes are something surprising. Whatever he did, he did with a will; and he did, or tried to do, things in a great many different directions. He was a true, if not a great, poet; and once expressed the opinion that his poems, and perhaps *Hypatia*, would be the only lasting parts of his work. Some years afterwards we find it said that he considered his bent to be rather scientific than literary, and that he would rather take a low place in science than a high one in literature. Accordingly he was amongst the best of popular writers upon science, and one of the keenest observers of natural objects amongst poets. But, besides his poetry and his science, he was a theologian with distinct and pronounced views; he could talk metaphysics with great vigour, if not with much profundity; he was a Professor of History, and at least a very vivid portrayer of the picturesque aspects of certain periods; he had plunged with great zeal into a number of outlying subjects, such as the writings of the mystics and the literature of early ecclesiastical legend; he was an energetic and conscientious parish priest, and as such had studied with his usual eagerness a number of social and sanitary questions; he was one of the most popular, and most deservedly popular, novelists of his day; he had no mean artistic skill and knowledge; and we may add to all this that he was a keen sportsman, and delighted to meditate his sermons whilst beguiling the trout of his favourite chalk-streams. All manner of men and women were in the habit of consulting him upon spiritual and moral questions, and he answered their inquiries with an industry which has filled many pages of these volumes with elaborate letters. Nobody can have read his books without being partially aware of these facts; but they are here brought before us with great vivacity and detail.

It is obvious that no man can undertake so many tasks without, in the common phrase, burning his candle at both ends. Mr. Kingsley, it becomes painfully clear, killed himself, in spite of a strong constitution, by overwork before he had passed middle age. We find him already breaking down, under the excitement of writing *Yeast*, in 1848—that is, before he was thirty. Retirement, for shorter or longer periods, in search of health became more frequent as the years go on. The last book which he wrote with any real ease was, according to Mrs. Kingsley, *The Water-Babies*, which appeared in 1863; and, indeed, from a much earlier period there are manifest signs of flagging in his literary performances. To this we should attribute, in part, a change which has made some observers accuse him of inconsistency. The author of *Yeast* and *Alton Locke* certainly seems to be a very different person from the author of *Two Years Ago*, which appeared eight years later. In his early period Mr. Kingsley gave much affront to the respectable by declaring himself a Chartist. A very short time seems to have reconciled him to the social arrangements which he had denounced so fiercely. The author of the *Poacher's Widow*, and other such fiery utterances, must have held the landed aristocracy of England to be rotten at the core; before he died we find him declaring that he would, if he could, restore the feudal system—of course in an ideal shape; and even in 1857 the doctrine of *Two Years Ago* is a sort of sentimental Conservatism, rather oddly resembling, though with a difference, the politics of "Young England." His own explanation shows an amusing naïveté. England, it appears, had been regenerated by the Crimean war. Without adopting Mr. Bright's view of the net result of that war, we should scarcely consider it as the efficient cause of a complete social transformation. The truth doubtless is that Mr. Kingsley, like many other men, fancied that the world must have become better because he had become more contented. The revolutionary ardour which had prompted his earlier works passed away; history and science supplanted politics in his mind; he became far less pugnacious; and, if the truth must be confessed, far less amusing.

It would be absurd to condemn a man too severely for the inconsistency between a revolutionary youth and a conservative middle age. The only thing to be said is that the difference between the youth and the man was rendered more than usually conspicuous by Kingsley's ardent and versatile temperament. His religious and philosophical creed appears to have been the same throughout. The doctrines which he had learnt from Coleridge, from Mr. Carlyle, but, above all, from Mr. Maurice, satisfied him to the end of his life. The only difference was that in his youth he thought that the salvation of society depended upon the instantaneous conversion of the world, whilst in later days the necessity seemed less pressing. People were getting better; things could wait; and meanwhile Mr. Kingsley had a family to bring up, a parish to superintend, and daily less leisure and less energy to be thrown into revolutionary aggressiveness.

The difference between the two volumes is significant of this

* Charles Kingsley. *His Letters and Memories of his Life*. Edited by his Wife. London: Henry S. King & Co. 1877.

change. In the first, which goes down to 1856, Mr. Kingsley is still in the ebullient stage of youthful energy. His voluminous letters are those of the ardent disciple of a creed still militant, but soon to be triumphant. He is confident, exuberant, and dogmatic; ready to explain everything to everybody offhand; and yet thoroughly genial, and therefore personally inoffensive, even when we are a little staggered by his almost jovial confidence in his doctrine. These are the days of his "muscular Christianity," a name which still strikes us as appropriate, in spite of his own protest against it. There is a curiously characteristic letter to Mr. Thomas Hughes, written in 1851, full of slang (which strikes us as just a little affected), giving a description of what he calls a "sorter kinder sample day." He is up at 5 to attend a dying man; home to a wash and pipe and back to the patient at 8; reads the commendatory prayers and starts for the river; fishes all the morning and kills eight fish on "March brown"; leaves the water at 3, having shown his knowledge of various "wrinkles"; returns to the sufferer, who is not yet dead; then attends a Sunday school meeting for three hours, and gets home to write an account of his day to Mr. Hughes at 10.30. Letters from his pupil Mr. John Martineau, from his friend Mr. Kegan Paul, and others describe very vividly this parish life, in which attention to his clerical duties is combined with all manner of literary, artistic, and sporting pursuits. We can easily believe that Mr. Kingsley was one of the most charming of companions; and though his ideal of a country parson was not in all points that of George Herbert, he seems to have done his proper work in a thoroughly conscientious spirit. But when we remember the books which he was writing at the same time, and read the vigorous correspondence which he was keeping up with all manner of old friends and strangers eager for advice, we see that he must have been always suffering under a strain which prematurely exhausted his strength. The most obvious fault of his writing is its excessive emphasis, and in that sense it reflects his character only too faithfully.

The second volume shows us the later phase of his character. His energy is less, and takes a different direction. He becomes more interested in the theories of Mr. Darwin, and less given to an excited utterance of his religious convictions. The Cambridge professorship appears to have been on the whole a misfortune. Mr. Kingsley, as he felt himself, was hardly qualified to give a very thorough historical teaching, though he had read widely, and vividly observed whatever could feed his love of the picturesque. The position of a professor, especially of a non-resident professor, was moreover far from a satisfactory one at that time. His lectures were regarded as a luxury, having little connexion with the serious work of the place. Nor, though Mr. Kingsley was popular at Cambridge, as he would have been anywhere, do we think that he really exerted any marked influence upon the place. Like other men in a similar position, he became dissatisfied with his post, and retired when he felt that he could no longer work to much purpose. The preferment which he received in his last few years increased his circle of acquaintance, and enabled him to gratify a long-cherished desire for a personal sight of the tropics; but the period in which he could produce any vivid effect upon the world was passed. His death, if we look merely at his age, might be called premature; but when we remember how much more he had lived in a given time than his less strenuous neighbours, we must confess that he had had time to show what was in him.

The total impression of such a life is apt to be melancholy, because we are in the habit of judging a life by its conclusion. We pity a man who dies at the age of fifty-five with powers exhausted by overwork. The pity is reflected back upon past years, but illogically enough. Few men have had greater powers of enjoyment than Mr. Kingsley, not only of the sensuous, but of the intellectual and emotional, kind. If the intensity of his character led him rather to abuse his strength, he must yet have had more and keener pleasures than fall to the lot of most men. A large part of the thirty-two years passed at Eversley must have been years of great enjoyment as well as of unblemished domestic happiness. He had, on the whole, drawn a great prize in the lottery of life. And, in a higher sense, whatever we may think of his doctrines, we must agree that he took an elevated and masculine view of the world; and that, with many foibles, there is much in his teaching which appeals to the best instincts of men of all parties. His family may look back upon his career with natural pride and with the soothing conviction that it was on the whole a happy as well as an honourable one. The volumes which we have thus slightly noticed contain abundant materials which might perhaps have been put into more artistic shape, but which are full of interesting details. We have not space to give more examples, but we may briefly say that any reader of Mr. Kingsley's novels and poems will find in them many curious bits of self-criticism and illustrations of his modes of thinking and working. One hitherto unpublished ballad is a spirited example of his style. We shall content ourselves with exciting the curiosity of our readers by saying that it strikes us as very good, although it has this remarkable and unexplained refrain—"Barum, barum, barum, barum, barum, barum, barum." We may refer again to many admirable sketches of scenery which show how accurately the best descriptions in his novels had been studied upon the spot. In an interesting letter to Mr. Brimley he defends himself victoriously against certain criticisms made on some of the scenery in *Westward Ho!* and *Two Years Ago*; and no reader can doubt that, with one exception, every line of his admirable descriptions of scenery was a faithful transcript of experience. The exception is of course the tropical scenery in *Westward Ho!* in which, however, excel-

lent as it is, a careful reader can remark the difference between description at first hand and that which comes from books. Letters of equal interest describe the origin of some of his best poems. Mr. Martineau tells us, for example, a curious story of the origin of the "Three Fishers," which was written, it appears, to carry off the painful excitement into which he had been thrown when a clergyman in whose church he was preaching thought it right to get up after the sermon and repudiate any complicity in its sentiments. The critic again may find some matter in his remarks on the theory of English hexameters, which he certainly managed with unusual skill. And, finally, we may confirm a remark made by Mr. Matthew Arnold. Mr. Arnold says, in a letter upon his death, that Kingsley was the most generous man he had ever known—the most willing, that is, to praise what he thought good, without reference to himself. The tone of his remarks upon his contemporaries fully confirms this pleasant statement, which should be borne in mind by Kingsley's own critics.

STEPHENS'S MEMORIALS OF CHICHESTER.*

MR. STEPHENS has produced a good book on a local subject, because he has unusually clear ideas of what a book on a local subject ought to be. Some local writers seem to think it wholly superfluous to know anything beyond the town, church, or county of which they are writing. Therefore of course they do not understand the history of their own town, church, or county, because they cannot see its relation to other places, and its position in the history of the country of which it is a part, or of the world in general. Others, in telling the history of some one small part of England or of any other country, think it is their business to tell the story of the whole country—how told one may easily guess. Now Mr. Stephens understands the general history of England; he can therefore understand that particular part of the history of England which forms the history of the see of Chichester. Also because he understands the general history of England, he does not think it needful to tell the general history of England in writing the history of the see of Chichester. As he had not to get up his history of England in writing the local history, he understands that those who read the local history may already know something of the general history, and may not need to have the most obvious things told them over again. But when general and local history are needed to illustrate one another, then Mr. Stephens's power of making use of both stands him in good stead. Every careful reader of early English history cannot fail to ask himself this question, Why was Sussex the last of the English kingdoms to embrace Christianity? Kent on one side, Wessex on the other, were Christian; Christian Gaul lay opposite; yet Sussex remained for several generations heathen among Christian neighbours. The general historian must ask himself the question, and he may be able to answer it. But it is to the local historian that the question comes with a tenfold interest, and it is his special business to answer it in detail. It is exactly the kind of question which the common local writer, even though he deemed it his duty to begin with Brute and to go on to Lord Beaconsfield, would be certain to leave out. He would record the preaching of Wilfrith, as he might record the grandmother of a neighbouring squire. This is not enough for Mr. Stephens; he looks into the causes of events as well as into the events themselves, and this leads him to begin with an inquiry which carries him a long way beyond the bounds of Sussex, but which still is an essential part of the history of Sussex. His first sentence is, "Our forefathers in Sussex, together with the Jutes in the Isle of Wight, were the last"—the last, that is, in England—"to be converted to the Christian faith." Then we get the various causes which involve a large part of the ecclesiastical, and indeed of the general, history of England. Thus for the nonce that general history of England becomes part of the special history of Sussex, because it is needed to explain a great fact of South-Saxon history. So when at last Wilfrith comes, the apostle of South-Saxon Christianity forms a chief figure in the history of the South-Saxon see, and his portrait must be drawn at length by the South-Saxon historian. But to draw the portrait of Wilfrith involves journeying over all England, and in other lands too. And those journeyings Mr. Stephens is ready to undertake. The difference between Mr. Stephens and the ordinary local writer is that, when his immediate subject carries him beyond the bounds of his immediate subject, he understands the state of things which he finds beyond those bounds. Throughout his book Mr. Stephens is looking out from Chichester over England generally; he is thus able to take in at once how England looks in relation to Chichester, and how Chichester looks in relation to England.

Mr. Stephens is happily fitted in many personal ways for the task that he has undertaken. A clergyman in the diocese, a prebendary of the cathedral, a son-in-law of its late Dean, living for a long while in or close to Chichester, he is in every way locally qualified; he has caught that feeling of local attachment which, when kept within the bounds of reason, is absolutely needful to give life to local work. On the other hand, his studies are far from being merely local; he knows, as we have said, how to put the place to which he is locally attached in its true relation to other places. On one subject, the last in the book, as the late

* *Memorials of the South Saxon See and Cathedral Church of Chichester.* By the Rev. W. R. W. Stephens, M.A. London: Richard Bentley & Sons, 1876.

conversion of Sussex is the first, he could hardly fail to say something which should have a wider reference than to Chichester and its church. He has, as a natural part of his subject, to trace the growth of a residentiary (so-called) oligarchy within the chapter of which he is a member; and this of course involves some mention of the like process in the Old Foundation chapters in general. The growth of oligarchy in the capitular body of Chichester is a contribution to the general history of oligarchy in capitular bodies, as the growth of oligarchy in capitular bodies generally is simply part of the growth of oligarchy in all bodies of all kinds. Mr. Stephens hardly reaches this last and widest view of the subject; but it is perfectly true that, from the point of view of comparative politics, the fixing a definite number of residentiaries at Chichester and the shutting of the Great Council at Venice are both instances of the same law. In this last stage he has to give some ludicrous instances of the extraordinary jealousy with which the residentiary body came to look on any action of the Bishop within his own church. It was made a matter of favour that he should be allowed to have a verge carried before him by his own servant. The book winds up with a vigorous protest against all abuses of this kind, and a plea for the restoration of the capitular bodies at Chichester and elsewhere to a form in which they may be better able to do the work for which they were meant. Some reform at least has taken place. We gather from Mr. Stephens's book that, not so long ago, the residentiary canons of Chichester were practically chosen by the Dukes of Richmond. This at least has come to an end; though we really are not sure that nomination by a Duke would be at all worse than nomination by each residentiary in turn, acting under the cover of the whole body. This last manner of appointment, or more strictly of jobbing, brings personal responsibility, the sense of shame, and regard for public opinion, to a lower point than any other.

With regard to the church and see of which Mr. Stephens is the historian, he claims for the building a higher place among English minsters than is commonly assigned to it. He says, for instance, "The whole width of the nave is unusually great, ninety-one feet, a greater width than that of any English cathedral except York, though each division by itself, especially the central one, is narrow." That is to say, the ninety-one feet are made up by reckoning the row of chapels beyond the aisles, which are unique, or nearly so, in England, which of course greatly increase the width in the ground-plan, but which go for nothing in the general effect. In the actual nave at Chichester the effect is, as Mr. Stephens says, one of extreme narrowness, though of course narrowness has the advantage of increasing the apparent height. So again the very considerable length of the building in the ground-plan, 411 feet, is made up by reckoning the western porch and the eastern Lady chapel; but these go for nothing in the general effect within, and not for very much in the general effect without. On the whole, Chichester must be content to rank, along with Wells and Hereford, on the borderland between churches of the first and of the second order. But when we come to the beauty of many parts, and to the singular interest of the changes which it has undergone, it ranks very high indeed. Add to this that the remains of the old collegiate arrangements and the subordinate buildings of the church generally are still considerable. Add also that, though one tower of the church itself has perished, Chichester has the unique privilege among English cathedral churches of keeping its detached bell-tower—and we must allow that, simply as a building, the church of Chichester is one that will repay a very careful study. Mr. Stephens's book, however, is by no means wholly or chiefly architectural. He deals with the buildings and rebuildings of the different parts of the church in their several places in the general history of the see. And the history of the see of Chichester is something like the history of the church. It does not stand out in English history like some other bishoprics; but its annals supply a fair proportion of prelates who were eminent and even representative men in their time. Thus in the thirteenth century, when we may fairly look for great men anywhere, Chichester has two very remarkable bishops in succession, Ralph Neville the statesman, and Richard of Wyeh the saint. *Wyeh*, it may be as well to explain, is no other than Droghda. Of both these Bishops Mr. Stephens draws the portraits at length, with great care and evident liking for his work. In short, he goes most carefully through his whole story, and he has turned out what we may almost call a model history of a local subject, not so stirring as some others, but full of interest of many kinds. In the troubles of the seventeenth century Mr. Stephens clearly feels the difficulties which must always be felt in that time by one whose position is that of a High-Church Liberal. But the very difficulty of that position leads to greater impartiality and moderation in treating the most difficult part of English history. Such a one, if he can do nothing else, can at least impartially set down both sides as wrong, and yet without any overpowering hatred towards either side. Mr. Stephens's account of the dealings of Charles the First with Bishop Mountague is worth more than the indignation of a zealot either way.

The book is throughout well and carefully done. Of course, as in all other books, there are a few slips here and there, but we think that there is only one which there is any need to note. Bishop Robert Sherburne at the beginning of the sixteenth century fills a great place in local history. Before he was Bishop he filled a vast number of smaller offices, among which, we read, "he was also Master of the Hospital of St. Cross, near Winchester, Prebendary of Liskeard in that cathedral, and Rector of Chilsey and Alresford." How could a man be prebendary of anything in

Winchester cathedral when that church still had its Benedictine monks? And we must protest against one of those stock quotations which are always given wrong. Why does Mr. Stephens talk about the "disiecta membra" of the Arundel shrine or of anything else?

One word more; we cannot follow Mr. Stephens through all his Bishops, but we must give a word to his treatment of the man who is perhaps the most famous among them, Reginald Pecock, the famous author of *The Repressor*, so long set down as a kind of a Protestant confessor. Mr. Stephens, as could hardly fail to be the case with any scholar since the appearance of Mr. Churchill Babington's edition of *The Repressor*, sets him in quite another light; but it will probably be a good while before those who simply copy one after the other for party purposes will be brought to see the plain truth in this matter.

THE UNIVERSITY OF PARIS IN THE MIDDLE AGES.*

THE small volume which Dr. Budinszky presents to the world of letters might amite with shame a whole generation of bookmakers. It is literally bursting with information. If the author had allowed himself the slightest latitude, there was material at hand by which he might readily have sextupled its size; and that he does not flinch from work he proves by the ample authorities which he crams into a few leaves, and which sometimes seem to dispute with the text for mastery over the page. Having settled what he means to tell us, he tells us that and no more. In the first place, he gives a brief history of the University of Paris in the middle ages, chiefly viewed with reference to the students from foreign parts with whom it is connected. In the second place, he gives alphabetical lists of the names of the foreign students who distinguished themselves, with appropriate biographies. A separate list being assigned to each country, love of completeness may perhaps have led him to name persons scarcely well enough known to merit the honour; but even the most shining lights have the briefest possible biographies, and those who would know anything of the theories of the schoolmen must look elsewhere. To a certain class of students, somewhat limited perhaps, this book will be most useful.

The subject is interesting. Famed from an early time for splendour, refinement, and seductive immorality, Paris was also renowned as the great centre of learning, even before the formal establishment of the University, while the schools remained insulated. Thither, from all parts of Europe, all students who desired to attain the highest degree of reputation were bound to go; and during the reign of Louis VII., when the schools were at their most flourishing point, no other scholar was deemed equal to one who had received his education in Paris. The largest foreign contingent was supplied by England; and, besides the professors who derived their instruction from the other side of the Channel, we find in Paris the illustrious names of Thomas Becket, John of Salisbury, and Stephen Langton. In the twelfth century so great was the authority of the doctors there assembled that our Henry II. was willing to accept them as arbiters in the dispute between him and Becket. Many privileges were accorded to the schools by Philip Augustus, and these were regarded as a *Magna Charta* in latter years; but it was not till later in the thirteenth century that the different seats of learning were formally combined together as one University.

It was as the seat of orthodox theology that the University was most renowned; and on this account it was greatly favoured by the Popes. At the General Councils, more especially at Pisa and Constance, it was largely represented, and it addressed even emperors and kings as an independent power. With increase of glory came likewise increase of vanity, and the University of Paris was especially given to boast the antiquity of its origin, though in point of fact its beginnings were later than those of other centres of learning in France. Once it was contented to acknowledge Charles the Great as its virtual founder; and herein it was so far mistaken that the efforts made by that illustrious Emperor for the diffusion of learning do not seem to have extended to Paris. But in later days it discovered that it formerly had a seat at Athens, whence it migrated to Rome, where it was given to Charles, who transferred it to France and favoured it with his patronage. The Athenian institution was then hooked on to the schools of Pharaoh at Memphis, and these in their turn were traced to an academy founded at Babylon by Ninus, 1,200 years before the Christian era. The city was as bold in its archaeology as the University. The name *Lutetia*, so affectionately uttered by the Emperor Julian, was put out of sight altogether; and while some were pleased to regard "Paris" as a contraction of "Paradise," others cast a wistful look at the unfortunate son of Priam. These etymologies were, however, too simple for the erudite tastes of the middle ages, and in the fourteenth century a Bishop of Besignano came forward with a wonderful story. After the death of Alexander the Great, we learn on this high authority, the Gauls and Egyptians who had served in his army, and disdained to follow an inferior leader, crossed the Alps and arrived in France. There, on the banks of the Seine, the Egyptians built a city in honour of their goddess *Ysis*, and the Gauls, not to be outdone, built another directly opposite, which, out of defiance, they called "Par" or "Parysi." Squabbles natu-

* *Die Universität Paris und die Fremden an derselben im Mittelalter.* Von Dr. Alexander Budinszky. Berlin: Hertz. London: Nutt. 1876.

rally arose, and continued until the Franks, who, we suppose, were the aborigines, made matters comfortable by building a third city between the other two on an island in the river. To this they gave the name "Uns," which, according to the Bishop, in those days answered to Unus, and built round the three towns one common wall. Thus, putting together three independent words, we get the word "Parysiuns," which easily modifies itself into "Parisius." In point of fact, the glories of modern Paris, as distinguished from Lutetia, begin immediately after the extinction of the Karlings. Of these glories, as we have seen, one of the greatest in the middle ages was the University, affectionately called the "Eldest Daughter of the King of France"; and to the constitution of the University, after its formal establishment, we would now direct attention.

The University of Paris comprised three higher Faculties—those of Theology, Canon Law, and Medicine—and a fourth, which ranked lower and was considered introductory to the others, the Faculty of Arts. This was divided into four "nations"—French, Norman, Picard, and English—each of which, with the exception of the Norman, was subdivided into "provinces," and of these every one comprised a number of dioceses. The French nation included the provinces of Paris, Rheims, Sens, Tours, and Bourges, the last comprehending all foreigners from the south of Europe and all Orientals. The English nation had two provinces, of which one was assigned exclusively to the English, the other to all the students from the north and east of Europe. In the year 1331 an alteration took place, and the division of the English nation was into three provinces—the Higher German, which included, not only the Germans of the South, the Hungarians, and Slavs, but, strange to say, the Swedes and Danes; the Lower German, which embraced Lothringen, Saxony, North Germany, and a part of the Netherlands; and the English, which was confined to the present Great Britain and Ireland, with the islands thereto appertaining. Towards the middle of the fifteenth century the entire nation was called German, and the designation "English" disappeared from the register.

The four nations, each of which had an independent corporate existence, were embodied, as we have seen, under the Faculty of Arts, at the head of which stood the Rector of the University, elected by their votes. His supremacy was, however, rather formal than practical, the regulations which applied to the entire institution being really the work of the Dean of the Theological Faculty. Nevertheless, in dealings with the outer world his dignity was unequivocal. He was the proper person to meet the King or the Pope on solemn occasions, and on this account the Theological Faculty, proud of its own importance, was wont to regard him with something like enmity. With all its pomp, his post was anything but lucrative. His small revenue was derived from various sources. In the first place, he had a fee from all who were admitted into the University, and likewise from all candidates for honours. Then, on entering office he received a contribution *pro cappa*, or *droit de chappe*, from the four nations, intended, as its name implies, to assist him in making his outward appearance correspond with his academical rank. The attendance of the Professors at mass, and other ecclesiastical services of the University, also brought him a gratuity. The chief part of his income was, however, derived from a tax levied on all parchment brought to Paris or to the market-place of Saint-Denis, and for his behoof this was duly appraised by sworn experts before it was sold. Numerous as were its sources, the Rector's income was found insufficient to cover the expenses proper to his state, and by some persons duly elected the place was refused on that account, while others preferred to apply, each to his own nation, for an additional gratuity, which was commonly accorded. The Rector's term of office was originally very short, not exceeding six weeks, but about the middle of the thirteenth century this was extended to three months—a term which remained unaltered till the seventeenth century.

Each nation had its own revenue, consisting of entrance-fees and fees on occasion of promotion, and the money was so regularly spent in drinking that the over-candid registers of the University furnish, in Dr. Budinsky's opinion, the most complete topographical information respecting the taverns in the neighbourhood. Attempts were sometimes made to rectify this abuse, the English and the Picards being honourably named among the reformers. But the chief possession of the four nations was the celebrated Pré-aux-Clercs, which extended from the Convent of St. Germain-des-Près almost to the Champ de Mars. This, not only the most valuable, but likewise the most ancient, property of the University they turned to no profitable account, but simply used it as a place of recreation, whence it became the scene of severe personal conflicts between the students and the priests, who, disturbed in their devotions, often attempted to put down the sportive noise of their neighbours by main force, while at the same time they were not without hopes of obtaining possession of the land by legal proceedings. Ultimately time or necessity brought wisdom. The University, to repair its financial difficulties, sold or let portions of the Pré-aux-Clercs, and at the close of the sixteenth century all that remained was rented to its Collector, Germain Gouffé.

The lives of the students seem to have been disorderly enough. The nations had indeed formal epithets whereby they were creditably distinguished, and "Honoranda natio Franciæ" was the proper designation of the French, as "Fidelissima natio Picardorum," "Veneranda natio Normannorum," and "Constantissima natio Anglicana" were respectively of the other three. The higher faculties of Theology, Law, and Medicine were by analogy termed

"sacratissima," "consultissima," and "saluberrima." Very different from these epithets were the qualities which, out of school, the students of different countries bestowed upon each other. Thus the English were said to be addicted to drinking, the Germans to be rude and uncourteous in their speech, the Normans to be vain and boastful, the Poitevins crafty and worshippers of success, the Burgundians rough and stupid, the Bretons frivolous and extravagant, the Lombards avaricious, malignant, and unwarlike, the Romans violent and given to calumny, the Sicilians tyrannical and cruel, and so on. That international squabbles were not merely nominal was a matter of course, and the year 1281 was rendered notable by a fight for priority of rank between the Picards and the English, the latter basing their claim on their alleged higher antiquity; the former on the fact that they were ordinarily placed higher in the list of nations, and that they partially belonged to France. The professors took part in the strife, in which the English were victorious, killing many Picards and storming their houses. An anonymous chronicler, looking back on the event, gravely and judiciously remarks, "Si en fut l'estude moult empeschiée."

Encounters between the students and citizens were much more frequent, and one which occurred earlier in the thirteenth century than the battle above recorded almost resulted in consequences fatal to the University. This grand historical drama was in two acts. In 1225 the Cardinal-Legate, who was then residing in Paris, and had decided a controversy between the University and the Chapter of the Cathedral in favour of the latter, was attacked by the students in the episcopal palace, in the highest story of which he was compelled to seek shelter, and he would have suffered personal ill-treatment had not an armed force interposed in time, and arrested a considerable number of the rioters. Four years afterwards a party of students had an altercation with the keeper of a wine-shop in the suburbs, in which they had the worst of it, being put to flight by mine host and his neighbours. Returning, however, on the following day they took the place by storm, staved in the barrels, broke whatever came within reach, and dispersing about the streets, attacked whomsoever they met, without distinction of sex, and wounded many. This gave the Regent Queen Blanche, who was much (a scandalous epigram hints too much) attached to the Cardinal Legate, an opportunity of punishing two outrages together, and she despatched the Provost to the scene of action, who instead of investigating the case made an onslaught on the students, whereby many lives were lost. The University espoused the cause of her children and attempted to obtain redress; but, all efforts proving vain, an extreme measure was adopted; teachers and students alike scattered themselves all over France, and even migrated to Oxford and Cambridge, the high reputation of their own University securing for them a warm reception everywhere. After the lapse of two years, a reconciliation was effected through the interposition of Pope Gregory IX.; and it may be remarked that the popes generally were extremely friendly to the institution. On the whole, the remark made by Alain de Lille ("Albanus ab Insulis"), who lived for a long time at Paris, may be accepted when, speaking of the students, he says:—"Potius dediti gula quam glosse, potius colligunt libras quam libros, libentius intuentur Martham quam Marcum, malunt legere in salmone quam in Salomone."

As the revival of classical learning reached its height, the world-wide renown of the University of Paris faded away. Paris Latin was regarded as a barbarous jargon by enthusiastic students of antique lore, and scholars of a new type were heard to complain of the ignorance that prevailed throughout France. As the central seat of scholastic theology the University had, as we have seen, attracted students from all Europe; and, when other branches of learning had taken the place of this, its monopoly was gone. Even in its proudest days it owed its fame less to Frenchmen than to foreigners. To prove this it is only necessary, as Dr. Budinsky says, to cite the names of Thomas Aquinas, Peter the Lombard, Albert the Great, Duns Scotus, and William of Occam, unequalled in the history of scholastic theology.

OUR TRIP TO BURMAH.*

WE can say no worse thing of this book than that it is difficult to see any sufficient reason why it should have been published. When an important mission returns in safety or triumph from Kashgar or Cabul, its members are doubtless justified in giving to the world a record of their impressions during a sojourn of some months in such strange capitals. But the province of British Burmah has now been in our possession for nearly a quarter of a century. Every year sees the publication of an Annual Report which supplies full information, given by residents who have worked there for years, regarding the progress of the dependency. The author in this case spent just six weeks in the province, attached to the staff of the Commander-in-Chief of the Madras Army, Sir Frederick Haines; and there are clear indications that the tour was one of the most ordinary character of inspection, such as Lord Napier and the late Lord Sandhurst were in the habit of making every cold season. It would be even more correct to describe this book as a superficial view of the province of Pegu from the deck of a steamer, varied by glimpses of a

* Our Trip to Burmah. With Notes on that Country. By Surgeon-General Charles Alexander Gordon, M.D., C.B., &c. Baillière, Tindall, & Cox.

mountain range and a dense jungle obtained from the howdah of an elephant. Dr. Gordon arrived at Rangoon, he tells us, on the last day of the year 1874. He then steamed up the Irrawaddy, past the stations of Donebew, Henzadah, and Prome, as far as the frontier post of Thyet Myo. Thence he marched across the district to Tounghoo in about eight days, and, after a brief stay, returned to Rangoon by the Sittang, and the Kyatzo creek and the Pegu river. In all this there was nothing marvellous or unprecedented. We will venture to say that the experiences or the journal of any district officer in Burmah or any other province would be found to contain more interesting matter, and Dr. Gordon must have, in his own note-books, facts relating to his practice as a medical officer which could be worked up into a far more attractive volume. Indeed on military hygiene he has already written copiously and well. Still, if we can get over the primary inutility of the publication, there are some scenes which are not badly described; and Dr. Gordon may perhaps plead that, with his Indian experience, which reaches as far back as the battle of Maharajpore, in the days of Lord Gough and Lord Ellenborough, he was warranted in noting any points of difference between Buddhism and Brahmanism, between native life on the banks of the Godavery and on those of the Irrawaddy. He has also illustrated his pages with some photographs and pen-and-ink sketches supplied by friendly artists. For others he is indebted to a fortunate windfall; an unknown artist had left his book of drawings somewhere in a railway carriage in Madras, and the author not unjustifiably appropriated them to illustrate his land march, over which this unknown and oblivious draughtsman had travelled, pencil in hand, on some other occasion. Dr. Gordon appears to have felt some qualms about his slender materials and his superficial knowledge, for he supplements his own narrative with nearly a hundred pages of notes on Burman history and customs. Some of these papers have the interest which attaches to documents supplied by men who know what they are writing about; but they have very little connexion with the author's journey, and their arrangement strikes us as odd. An article on "Progressive Development," as enunciated by the great sage Gautama himself, centuries before Dr. Darwin, comes in between a page about petroleum and a paragraph on Burmese fairies; and parts of the Table of Contents remind us irresistibly of the headings which, about this time of the year, appear in large capitals in the programme of a pantomime:—"An Oil Factory—Diamond cut Diamond—Saw Mills—Instinct or Intelligence—Rice Mills—A Shipping Office—Reflections." After this we almost expect to see the well-known faces of the policeman and the clown. Some of the sketches, though animated, by no means defy criticism. A man dancing in the bow of a boat winning a race is particularly awkward. Dickens, in one of his extravagant moods, described Clemency Britain as having two left legs and somebody else's arms. The figure at p. 260 appears to have been cut in two at the middle, and then wrongly re-united, the upper part looking one way and the legs turning another. Here and there the author mistakes dippancy for wit, and it is rather hard on the author of *Hard Cash* to be described, even for readers in any one of our Indian presidencies, as "Mr. Reid." When Dr. Gordon alludes to the Laws of Manu as regulating the shares of king and people in the produce of the land, we apprehend that he intends to rely on the Burmese *Dharma That*, well known to all scholars of that language, and not on the Sanskrit original.

However, there is something to be extracted from a description of scenery which was often entirely comprised of impenetrable jungle, varied by extensive rice flats, or by high banks which shut out even this view. And this volume may possibly set politicians thinking how it is that a few resolute Englishmen in a period of twenty years can have cleared Oude of an armed and turbulent peasantry, or nearly rid Burmah of bands of Dacoits, or why a little of the same just and energetic rule could not turn Bulgaria into a garden, and render travelling in Sicily as safe as it is in Switzerland. In climate and physical character any one tropical Delta resembles another. Navigable rivers bring down huge quantities of silt, and split up into tidal creeks when they near the ocean. Native villages are made invisible by thickets of bamboos and plantain trees, or peep out of groves of the slender areca palm. Wide plains, where the rice plants grow in several inches of water as far as the eye can reach, are succeeded by impervious forests. The population live on rice and fresh fish, or the inevitable and strong-scented *gnapè*. The climate resembles that of Lower Bengal in the abundance of its moisture and the length of its rainy season. But here the parallel between the Irrawaddy and the Ganges ends. The great want of Burmah is population. Official papers relied on by Dr. Gordon state that there are in Burmah about thirty-one souls to the mile. The average of India is something like two hundred, and in some districts of Bengal and Behar the square mile, as the Bengal famine reminded us, manages to support from five hundred to six hundred persons. Even in the most populous parts of Pegu land can scarcely be said to have a marketable value. Any cultivator can get as much land as he wants anywhere; and we hear nothing about rent disputes, agrarian outrages, and high-handed oppression, for the simple reason that Burmah has no class of powerful Zemindars or obstructive middlemen, and that the Government deals directly, as regards the land-tax, with the cultivator of the soil. Yet, in spite of the superabundance of cultivable land and a scanty population, the revenue of British Burmah has been steadily on the increase. When Lord Dalhousie annexed the

province in 1852, he did not reckon on half-a-million of revenue. The returns are now considerably above a million, and there has been a surprising increase in the inhabitants of Pegu and Tenasserim. Significantly enough, the population of Arracan, which was doubling itself in twenty years between the first and second Burmese wars, ceased to advance in that rapid ratio after the incorporation of Pegu in the British dominions in 1852. Arracan had then to compete, not with the native system of tyranny and lawlessness, wholesale executions, and disastrous civil wars, which some critics occasionally almost hold up as a model for our imitation, but with a large province pacified by British bayonets, and controlled by English law. After 1826 immigration from native Pegu into British Arracan and Tenasserim was steady and ceaseless. Now, it is comparatively of little consequence to the Burman on which side of a river or a range of mountains he chooses to live. Everywhere he finds the Deputy-Commissioner, with his alpaca coat, his pith hat, and his strict application of civil and criminal justice.

We do not think that any of the author's photographs can convey a just idea of the Shwe-Dagon, or Great Pagoda of Rangoon. The splendour and size of this edifice, and the mighty stream which flows beneath it, form a spectacle not easily matched in any of our Eastern possessions. Dr. Gordon dwells very properly on the forethought and method employed in laying out Rangoon. Here a great opportunity was not thrown away. The cantonments occupy a large tract beyond the town. The streets and the bazaars are broad and well ventilated. There are shady avenues and a fine strand, and in a reclaimed space between the town and what is known as the White Pagoda, timber-yards and saw-mills, the property of Englishmen, Hindostanees, Burmans, and Chinese, may be seen in full activity. The health of the native community is considerably benefited by their adoption of the practice of raising huts on piles, which lessens the evils of damp and malaria. Yet we find in a Report by the Commissioners not many years old, that measles occasionally break out in the province, while cholera, small-pox, and fevers seem to defy medical treatment just as they may do in India. A visit to the petroleum wells in the neighbourhood of Thyet Myo leads to the inference that the supply is by no means inexhaustible or superabundant. The oil ceases to flow in the cold season, and only three wells were being worked out of five or six. The workmen, who came from Madras, were highly remunerated for toiling in a tainted atmosphere and at the bottom of the excavation, under fumes which are not bearable for more than a few minutes. In the neighbourhood of the wells there was a manufactory of cutch or catechu, which apparently was not conducted on very economic principles. After this point Dr. Gordon started on his land journey for Tounghoo, and the next few days perhaps afford the best test of his powers of description. Here he came in contact with red Karens and Shans; his route lay through forests of teak and other trees fringed with creepers, over a road made by the simple expedient of setting fire to the jungle; at one or two places the brushwood had to be cut by coolies as the party advanced; and about half way the travellers were obliged to dismiss their horses and trust to elephants, the best animals for getting on in the East, as they force their own paths through impervious thickets and want no bridges to cross the deepest rivers. The sight of a stockaded village reminded the author of the defence made by the Burmese in these strongholds, especially in our first campaign against them, and indicated that the province, though peaceful and prosperous, had not yet complete immunity from robbers and Dacoits. The inability to completely suppress Dacoity may, however, be attributed to disturbances and anarchy in Independent Burmah. In the wildest parts of the trip creature comforts were not wanting. A hut of bamboo was erected for His Excellency; a bed was extemporized from bamboos and hung up from rafters like a hammock; and camp fires blazing all night kept wild beasts at a distance. Soon after this the top of the Yomah range of mountains was crossed, and the height gave a splendid view of the Sittang Valley. Thence they came down on the station of Tounghoo, and then we have the usual remarks about the gual and the cantonment, the station garden with its English vegetables, the political astuteness of the King of Ava, and our duty towards the Karens who sought our protection.

The impression left by the perusal of this work, and by other official publications, is on the whole favourable to the Burmese character. The Burman does not lie and cheat like the Bengali. He can display considerable energy at times. His faults are arrogance, laziness, and passion; and as he carries a weapon like a bill-hook, called a *dah* or *dao*, and is easily roused to anger, it may be conceived that he does not hesitate on slight provocation to take the limb or the life of an opponent. He does not yet appear sufficiently educated in Milton, Gray, and the English journals, to assume the patronizing tone of a monitor and to lecture his masters in the art of ruling aliens. On the contrary, the Chief Commissioner seems to preside over a population tolerably contented and not very difficult to manage. A State railway has been commenced in Burmah which will connect Prome with Rangoon, a distance of one hundred and sixty miles. There is also a talk of facilitating navigation by cutting a canal between the Sittang and the Irrawaddy. Though living is very expensive, and the climate tends to depression and exhaustion of the system, British Burmah has afforded considerable scope for commercial enterprise in timber and other products, and under three successive Chief Commissioners, Sir Arthur Phayre, General Fyche, and Mr. Ashley Eden, it may compare not unfavourably with older provinces

more blessed by nature and more advantageously situated. Viewing it in this light, we can part with Dr. Gordon on friendly terms, and even thank him for affording us an opportunity of directing attention to the eastern shores of the Bay of Bengal. But we shall protest against the next tour of a local Commander-in-Chief if he takes with him a medical gentleman who persists in laying down the lancet and taking up the pen.

FALLEN FORTUNES.*

Fallen Fortunes has most of the merits of the author's other novels. Mr. Payn is generally lively, and makes good use of his knowledge of life. He has the art of telling a story effectively, throwing in occasional touches of the sensational interest which made a thrilling tale of *Lost Sir Massingberd*. He is sure to enlist our sympathy in some of his characters, and not unfrequently he succeeds in moving our feelings. He describes nature with spirit and freshness, and brings in incidentally some pretty little idyllic pictures of rural scenery. But, on the other hand, there is unmistakable evidence that he has written considerably more than is good for himself or his readers. His plot is often either improbable or hackneyed, and in this particular instance it shows a little of both defects. Feeling himself bound to write to the regulation length, he draws out conversations that would gain by retrenching, and breaks away into digressions which would better have been spared. In the apprehension, as we may presume, of repeating himself, he is too apt to turn his portraits into caricatures; which is a pity, for he has a pretty knack of sketching from the life. But the fact is that, if a man will be prolific, he must pay the penalty; and the facility with which he dashes over the ground will react on the critics who toil panting after him. It is difficult to sit down to review a work with what the writer may regard as due care and consideration, when it has evidently been quickly conceived and executed with mechanical rapidity.

In *Fallen Fortunes* we have the good old story of a gentleman who becomes the victim of a designing friend; while Mr. Richard Holt, who plays the Mephistopheles to Mr. John Dalton, has to contend with social difficulties that are incomprehensible, and appears to go in for a good deal of gratuitous guilt. Having made himself indispensable as the guide and financial counsellor of the popular Dalton, he seats himself on that gentleman's shoulders with the tenacity of "the old man of the sea," and insists on riding upon them into good society. So far as we can see, in these days of money-levelling, Holt might have easily made his way on his own account into the houses where we find him domesticated. He was sufficiently presentable so far as manners went; he had plenty of money, and he followed, with a fair reputation, the popular calling of a stockbroker. So that there appears to be no particular reason why the Daltons, who had also made their fortunes from small beginnings, should treat the prosperous *parvenu* with ostentatious patronage and toleration. Holt is hard and cynical, with a tendency to taking vulgar liberties which must have jarred severely on Dalton's susceptibilities when he found his ally presuming on his embarrassments. But Mr. Payn makes clever use of these faults to illustrate the mastering power of love on a highly unpromising subject. It was love that induced Holt to single out Dalton as the victim of his unscrupulous and dishonest practices. He had set his affections upon Dalton's daughter, and wherever Kitty is directly concerned the whole nature of the man is changed, and he shows himself capable of sacrificing, not merely his money, but his prejudices and animosities. The perpetual conflict of purposes involves him in strange inconsistencies, which it is not difficult to reconcile when we have found the key. He inflicts refinements of torture on the unfortunate Kitty, by wrecking the peace and the fortunes of those who are nearest and dearest to her. He has torn her father apart from her mother; he has reduced the family to a state of heart-wearing poverty; and yet we are made to feel that he would gladly give his life for the girl, to say nothing of surrendering the fortune by which he sets such store. Anything relating in the remotest degree to the schemes he is laying for gaining her hand is enough to distract him in the middle of the most momentous calculations, and tempt him to risk the consequences of crime. The man, as we see, is a blackguard, and a vulgar blackguard, and yet we cannot withhold a certain sympathy from him, and in some ways we almost respect him. As for Dalton, if we once admit that so intelligent a man could have let himself slip so easily into the toils of a schemer, we may set him down as excellent in every respect. Culpably reckless as he is in trifling with the most serious family responsibilities, one cannot help liking him. He has made for himself a position in society by shining in it; he is the life and soul of dinner-tables in town, and the light and oracle of Club morning-rooms; yet he always seems to be brightest and happiest when he comes back to the bosom of his family. His quick affections have ample occupation at home; elsewhere he only makes pleasant acquaintances who fall away in his hour of adversity. We are by no means surprised that his wife and children should adore him; and there is something very engaging in the way in which this spoiled man of the world contrives to cast off his load of unaccustomed care when he comes into their presence. His wife, although she has sounder sense than he, of course be-

lieves in him to the utmost, and will not dream of blaming him for a moment, even in the shock of hearing that he has made away with her money. So does his elder daughter Kitty, who is condemned to practise the art of starving respectfully with her brothers and sisters when both her parents are taken away from her. And he is hardly more beloved by his wife than by his invalid daughter Jenny, who can scarcely be supposed to be blind to his failings, since her powers of observation have been preternaturally sharpened by looking at life from the sofa to which she is confined. Nor does Dalton belie the nature with which we have been led to credit him by his behaviour under his "fallen fortunes," although he continues as inconsistent as ever. He is resolute to redeem his fault by submitting in resignation to serious trials; and yet he shrinks morbidly from the every-day trifles which ruffle his pride and his sense of self-consequence. He can make up his mind to accept an exile in Brazil, taking his passage in the steerage of a ship where nobody is likely to know him; but he overflows with the sense of a meritorious sacrifice when he books himself in the second class to London from a station where his position and habits are notorious. Yet even then his natural buoyancy rises superior to the circumstances of the journey; and he wins the heart of a bagman in the same compartment, who stands aghast at seeing the fellow who was such capital company ushered by a footman into a private carriage that is waiting at the London terminus. Only on one occasion does Mr. Payn force poor Dalton to outrage alike good taste and consistency, with the idea, as we may imagine, of making a lively scene. It is when Dalton accepts a dinner invitation from a club acquaintance, Dawkins, whom he has hitherto kept at a distance, that he may be presented to some "of the best people, financially speaking," who may possibly put him in the way of getting a livelihood. These fifth-class millionaires are as coarse and objectionable as may be, and Dalton sinks to their level, and pays them back in kind. But no provocation could make it conceivable that a gentleman should forget himself so far as to be able to remark to his host on taking leave, with perfect conscientiousness, "I could not be as dull as your friends; but I endeavoured to be as vulgar, and I flatter myself I succeeded."

The story itself flows freely, though it describes a good many unnecessary bends in its course. There is a graceful opening by way of prologue, where Kitty and a cousin of hers who have been charading as housemaids shadow out in fanciful talk the parts they will have to play in reality. When Dalton's misfortunes begin to crowd upon him, he is staying with his family in the house of his friends the Campdens, who are proud of their connexion with the courted man of fashion. When they learn that his property has made to itself wings, the wife and husband act according to their nature. There is an immediate revolution in Mrs. Campden's feelings and conduct, for she is quite as vulgar and purse-proud as the party Dalton met at Mr. Dawkins's. Mr. Campden would be generous if he were left to himself; and is profuse of promises which he means to keep; but the authority of his wife is too much for him, and with many qualms of grief and shame he behaves at last as meanly as she. Meanwhile, Mr. Holt is busy over his little game, having enlisted Mrs. Campden on his side. Dalton has gone to the New World to inquire into the circumstances of the unfortunate mine in which Holt had persuaded him to sink his fortune. Holt would be all that is generous to Kitty and her family, but the girl will accept nothing from him that she can help. Even when her mother dies on a report of her father's having been lost at sea, and when the orphans are plunged in more hopeless poverty than ever, she would still hold Holt at arm's length. To be sure, the attachment of a certain Geoffrey Derwent, had though he is, helps to steel her against the stockbroker's advances. But circumstances threaten to be too strong for her constancy to a sentiment she has never avowed. She is almost compelled to accept some assistance from Holt, and with infinite pain begins to feel that, like her father, she is beginning to be bound to him in spite of herself; when, apparently at the crisis of her fate, the sea gives up its dead, and Dalton returns, not only alive and well, but rich, as he used to be, and with proofs of the villany of Holt. Holt, being "cornered," commits suicide with convenient promptitude, having done the very utmost to atone for his frauds by leaving behind him admirably kept accounts, showing the precise amount of the sums of which he had robbed his speculating confederate. Geoffrey Derwent falls heir to his fortune, in consequence of having given his hand to the dishonoured man when his guilt had been brought into evidence; and Kitty, who feels a touch of grateful tenderness to the lover who, after all, had become criminal for her sake, lets fall a tear in secret to his memory.

There is much in the book that is very good to which necessarily we have not been able to advert in our hasty survey. Especially there are the changing moods of the little invalid Jenny, who struggles gallantly against the irritations of illness, who speaks hastily because she feels strongly, and has an instinctive insight into the meaning of everything that is going on around her. There is one delightful bit where she takes an opportunity of telling her mind and that of her more reticent sister to their old friend Mr. Campden, who at one time used to behave to them like a father, and has abandoned them in their necessity like a coward. Nor is the moral attitude of the abashed Mr. Campden on that occasion by any means discreditable to him, if we remember that his subserviency to his overbearing wife has grown into a chronic disease. He deprecates but feebly the passionate reproaches of the invalid girl, who is indignant for others

* *Fallen Fortunes*. By James Payn, Author of "*Lost Sir Massingberd*," &c. London: Tinsley Brothers. 1876.

rather than herself; bows to the justice of her eloquent indignation, and takes as affectionate a leave of her as in the old days of their intimacy. *Fallen Fortunes* is one of those works in which the professional reviewer discovers more blemishes than the ordinary reader, and in which we recognize the resources of experience aided by natural literary talent.

CHRISTMAS BOOKS.

IV.

THE Gospel according to St. Luke (Sampson Low and Co.) is a very massive and splendid book, with numerous etchings after designs by M. Bida. We are always glad to welcome this form of illustration, which has more of art in it than the ordinary photographs, woodcuts, and line-engravings. Though M. Bida did not etch his own plates, the names of Flameng and Celestin Nanteuil, among others, guarantee careful work. The pictures are not all of the same quality, and M. Bida is perhaps at his best in studies of architecture and of street scenes; for example, in the Return of the Prodigal Son, in the Street of the Lepers, and in Lazarus at the Rich Man's Gates. The Betrayal reminds one of Scheffer, and there is little invention in the picture of the Miracle at Nain. On the other hand, the sombre landscape that surrounds the rough road from Jerusalem to Jericho, and the dull effect of evening light across the waste where the wounded man is tended by the Samaritan, are very successfully treated. The composition of the scene in which the Magdalene washes the feet of Our Lord is really admirable, and so is the careless attitude of the giver of the feast. As a simpler etching, and one in which the line is relied on for grave and austere effect, the "Jesus Praying" (Flameng) perhaps best deserves praise. Even that would be better without the blotted and shapeless plant which is struggling for existence against the barren rock. The general defect of the etchings is too much elaboration, and too much cross-hatching, or whatever the technical term may be.

We wish we could speak with equal praise of *Examples of Modern British Art* (Forty Masterpieces, by the most celebrated Painters of the English School, from Hogarth to the Present Day. Bickers and Son). Photographs from engravings, even when taken by the Permanent Woodbury Process, are, as Plato would have said, distant by too many degrees from reality. There is "no room" in this volume for Romney, Fuseli, Stothard, and Blake, but there is room for Uwins, who, to quote Thackeray's ballad, "has rather poor doings," and for Hilton, Burnet, Collins, and Danby. The photograph of Wilson's "Phaeton" is very distinct, and nearly as good as a late engraving; perhaps the same may be said for "The Coquette," by Reynolds. Etty is well enough represented in "The Combat," and David Roberts by "The Temple of the Sun at Baalbec." When Creswick, Egg, F. R. Lee, Douglas Cooper, and MacIise are placed in a temple of fame whence Bonington, Crome, Blake, and Romney are excluded, a very meagre idea of the art of the century is given. Really there is little pleasure to be got out of a photograph of an engraving after MacIise, and, to tell the honest truth, a cheap old mezzotint after Reynolds is worth many times more, and will give its possessor much more enjoyment than this large volume.

If the gate into Chaucer's garden is to be opened to children, it will be by Mrs. Haweis's *Golden Key* (Chatto and Windus). Mrs. Haweis gives very plain and intelligible teaching as to the reading of Chaucer aloud, so that his music may not be marred by the changes in our English speech. Opposite each extract she gives a rendering into rhymed English verse, of which the following, taken at random, is a specimen:—

A Clerk ther was of Oxenford also	A clerk of Oxford was amid the throng
That unto logik hadde longe ygo.	Who had applied his heart to learning long.
As lene was his hors as is a rake	His horse it was as skinny as a rake;
And he was not right fat, I under-take	And he was not too fat, I'll under-take,
But lokede holwe, and theȝo soberly.	But had a sober, rather hollow look,
Ful threadbare was his overest courtsey.	And very threadbare was his outer cloak.

The obsolete forms of words are interpreted in the margin; footnotes explain what a clerk, "a rotta," and "a vernicle," were; little woodcuts, copied we presume from MSS., represent the persons as they lived; and large, bright-coloured prints attract the eyes of children. Chaucer's life is made into an intelligible tale; the difference between his time, so full of colour, and our dingy age is carefully interpreted; breaks in the verse are filled up with prose narrative. Sometimes Mrs. Haweis wanders into difficult words, such as "Chaucer deals them some hard hits in his writings, with a relish possibly founded on personal experience of some disagreeable friar." By the way, can one say that "houses might be *surveille*"? Mothers, if they choose, may teach a clever child a great deal by the aid of this little book; and it is much better for children to have somewhat but half understood and attractively mysterious in what they read than to be for ever fed with little stories about bad and good boys and girls.

Where the *Rail Runs Now* (F. F. Moore. Marcus Ward and Co.) is a clever enough little novel, with a tremendous villain, capable of a hundred disguises. He and his adventures might have been made into a novel in three volumes, and we are grateful to Mr. Moore for confining his exciting tale to one.

My Godmother's Stories (E. L. Harvey. Washbourne) are short and varied, and will not fatigue the most indolent reader. It was not James II. of Scotland, but James I., that was in danger when Catherine Douglas ran her arm into the socket of the bolt of the door. From that gallant act the Godmother jumps to Grace Darling and Charlotte de la Tremouille. We are not quite persuaded that Mme. Galvani "was the great discoverer after all," because "she first noticed that the leg of a frog placed near an electric machine became convulsed when touched by a knife." However, on the whole, the Godmother's anecdotes are very good stories, very well, and, above all, very briefly, told.

Annie's Pantomime Dream (E. J. Davis. Arthur H. Moxon) is a feeble little work in the manner of *Alice in Wonderland*. Annie goes into a garden with a cat, and then falls asleep and dreams about cockchafers, melodists, Old King Cole, and so forth.

The Ouzel Galley (W. H. Kingston. Griffith and Farran) is a moving tale of adventures by sea and land. A young lady named Norah is on board a vessel which, after a running fight, is boarded by pirates. Norah is taken out of the hold and treated with great consideration by the pirate captain, who has been in love with her for years, and is the "mildest mannered man that ever scuttled ship or cut a throat." One is left with an impression that pirates are not what they used to be; "the service is going to the devil," and torture and walking the plank are abolished or mitigated, like flogging in the navy. What are things coming to? the ghost of Captain Kidd might ask, when a gentleman who sails under the black flag lets his prisoners keep their pistols, "which they had concealed in their pockets"? However, there is abundance of legitimate fighting in *The Ouzel Galley* to make up for the lack of atrocities of the old piratical school.

In *Snow Shoes and Canoe* (Sampson Low and Co.) we meet Mr. Kingston again, on dry land this time. The adventures of pioneers of the Hudson's Bay Company, lost in the first snow storm of the Northern winter, are described with a great deal of spirit. The lesson of never giving in is inculcated in a pleasing style, and one becomes interested in the various strange meats on which the wanderers support life. Lynx soup does not sound very nice, especially without vegetables; but even lynx soup is better than cold toasted wolf. As Nebuchadnezzar remarked in the prize poem, "it may be eaten, but it is not good"; and we learn that swan's flesh is anything but a dainty. *Tripe de roche* was the only vegetable diet which the trappers could procure at one time; but "the fox lasted us longer than the other animals," and indeed one can believe that a little fox would go a long way. The thongs of a sledge made fair soup; but, when a bear was in the larder, the wolves got at it, and devoured it. We have heard of a community of ascetic Moors, whose founder made it a rule that they were always to eat lion's flesh when it was within reach. Next to these Moors, Mr. Kingston's brave boys are the most remarkable people we ever read about. After working their way through beasts enough to stock a menagerie, they found the place they were in search of, and enjoyed "a good square meal." It will give a nervous boy a nightmare to read of these weird banquets; but boys have no business to be nervous. Why are some of the pictures, such as those of shooting a buffalo, a wrecked canoe, and others, also to be found in the French translation of Mayne Reid? Did Mr. Kingston adapt the adventures to the old blocks?

Shadows on the Snow (Christmas Number of Tinsleys' Magazine, by B. L. Farjeon) might almost be taken, like Mr. Gigadib's article, "for the true Dickens." "The immatured scheme of the present tale received the warm approval of the Great Master of Christmas Literature," says Mr. Farjeon. Here is a little piece of Mr. Farjeon's plum pudding:—"Oh, but it was a merry Christmas party, despite the skeletons, and little Dr. Bax was the life and soul of it. Had an account been kept, it would have been proved that he kissed every female in the house at least half a dozen times over." Oh, but it would be a merrier Christmas if writers would leave off the serving up of the ancient mincemeat of Mr. Charles Dickens.

The Belgravia Annual (Chatto and Windus) contains a very powerful sketch by Mr. Sala, named "Carnagole; or, the Wickedest Woman in France." The tale is well worth reading, especially if the chief facts are true, as we understand Mr. Sala to say that they are. A short paper by Mr. Payne ought not to be skipped, and, in short, the *Belgravia Annual* is no bad companion on a railway journey.

The Story of the Robins (by Mrs. Trimmer. F. Warne and Co.) is an old, a very old favourite. "For eighty years it has delighted the children of England," and there seems no reason to fancy that it will have ceased to do so after another eighty years have passed over the heads of Peckys and Flapsy. We have always particularly enjoyed the mocking-bird, who "is properly a native of America, but is introduced here for the sake of the moral," as a footnote informs the too scrupulous ornithologist.

Not a Bit like Mother (Stella Austin. J. T. Hayes) is a natural and pleasant story about an affectionate and imaginative little girl. Nell's devotion to her mother, the playful talk of her relations, the manners of her dog Jumbo, who possesses "the ideal tail," are described in a clear and touching style. Nell's speculations about angels are better adapted perhaps to the reading of her elders than of her contemporaries.

Little Wide Awake (Mrs. Sale Barker. Routledge and Co.) has four hundred pictures—not all of them from very fresh blocks. The tales are short and varied, and the book will be a great favourite with little children.

Mother Goose's Nursery Rhymes (Routledge) deserves the same praise. Here are the old songs, the good ones, that have their counterparts in Greece, and France, and Denmark. "The Walrus and the Carpenter" is added, by the permission of Mr. Carol, and some pretty drawings by Mr. Walter Crane illustrate the familiar doggerel of Robin and Bobbin.

Only an expert can thoroughly review *Modern Magic* (Hoffmann. George Routledge); but the book is painstaking, and has plenty of illustrations. Clearly it is not given to every one to be a conjurer, but the world at large may learn a great deal about the dress and properties of a wizard from *Modern Magic*. Perhaps unless one is going in seriously for the art, to which this book really seems to be a trustworthy guide, it is better not to know too much. The mechanism of a spirit-rapping table (p. 406) is rather complicated and expensive. We may perhaps take a future opportunity of noticing this curious work more fully.

The Boy's Own Book (Crosby Lockwood and Co.) is a very old friend, with some fresh matter and new pictures. The good old cricketing jokes are preserved, however, and it is pretty to see players in tall hats, like the Dingley Dellers. The page on tennis is absurd, and the picture represents a court without penthouse, dedans, grille, or anything else, except a net. "Formerly many elaborate rules regulated the game of tennis," says the writer, as if the rules were now obsolete. Lawn tennis comes off better, and few boys have the chance of playing the real game.

A Voyage Round the World (Jules Verne. Routledge) scarcely needs our recommendation. Who but M. Verne would have made his adventurers take such crafty advantage of the New Zealand law of Tapu, or have thought of starting an artificial eruption in a volcano? "It was meddling with phenomena of which nature herself has the absolute monopoly," but the trick was justified by its success. And who but M. Verne, after an edifying discussion of cannibalism among the Scotch of St. Jerome's date, would attribute the practice to "the necessity of replacing the bodily waste by the azote contained in animal tissues"? Now the Maoris had scarcely any animals before the English colonization, and the result was only what might have been expected.

ERRATA.—In the quotations from Mr. Wyke Bayliss's book, *The Witness of Art*, in the "Minor Notices" in last week's SATURDAY REVIEW, for "dry, rich, coffee-colour" read "deep, rich, copper-colour"; and for "noble or refine" read "ennoble or refine."

NOTICE.

We beg leave to state that we decline to return rejected Communications; and to this rule we can make no exception.

THE SATURDAY REVIEW.

Price 6d.

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ADVERTISEMENTS.

THE SOCIETY OF PAINTERS in WATER COLOURS.—THE FIFTEENTH WINTER EXHIBITION OF SKETCHES AND STUDIES IS NOW OPEN, 5 Pall Mall East. Ten till Five. Admission 1s.

ALFRED D. FRIPP, Secretary.

DORÉ'S GREAT WORKS, "CHRIST LEAVING THE PRATORIO," and "CHRIST ENTERING JERUSALEM" (the latter just completed, each 35 by 22 feet; with "Dream of Pilate's Wife," "Christian Martyrs," &c. &c., at the DORÉ GALLERY, 39 New Bond Street. Daily, Ten to Six. 1s.

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BRITISH MUSEUM.—In future, the BRITISH MUSEUM will be CLOSED for the purposes of Cleaning, &c., during the first Week in February, the first Week in May, and the first Week in October, instead of, as hitherto, during the first Week in January, May, and September.
British Museum, December 9, 1876. J. WINTER JONES, Principal Librarian.

CAVENDISH COLLEGE, CAMBRIDGE.—The next ENTRANCE EXAMINATION will take place on Friday, January 12, 1877. There are a few Vacancies. The College has been founded in order to enable Students somewhat younger than ordinary Undergraduates to take University Degrees. Older Students are not refused. Special attention is paid to the needs of those who wish to become Schoolmasters, and a wise economy is carried out in all the arrangements. For further information, apply to the WARREN, 7 Trumpington Street, Cambridge.

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